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Chronicle

The Peace Treaties.—The day for depositing the instruments of ratification of the Peace Treaty was delayed, according to the French Foreign Office because the detailed preparation for the formal ratification had not yet been completed, but according to the generally received opinion because the Allied Powers did not wish to begin the carrying out of the peace terms without the strongest organization possible. It is admitted that the strength of the League of Nations Council would be immensely increased by the participation of the United States. Once the treaty is formally ratified the Supreme Council of the Peace Conference ceases to function, and the armistice conditions will be no longer binding on Germany. Europe is facing a dilemma. It is imperative that the Peace Treaty should go into effect as soon as possible, but it is equally imperative that the United States should cooperate with the other Powers in its enforcement. If Europe waits the action of the United States, the delay involved in so doing will be vexatious; if Europe decides to go ahead without America, the League of Nations will be weak. Indications at present point to the likelihood of the formal ratification of the Peace being delayed until the United States has taken action one way or the other. In the meantime M. Tardieu has been asked to draw up a program for the League of Nations Council, and has completed his plan and laid it before the Supreme Council of the Peace Conference.

On October 25, Karl Seitz, the President of the Austrian Republic, signed the Treaty of Peace with the allied and associated Powers. This is the last step in the formal ratification of the St. Germain Treaty, in-so-far as Austria is concerned. The Treaty will become effective when Austria's ratification and that of three of the principal signatories of the allied and associated Powers have been deposited with the French Foreign Office, and notice of that fact has been officially chronicled in the *Bulletin Official* of Paris.

The Privy Council of Japan approved the German Peace Treaty on October 27, and the Emperor ratified it on October 30.

The Senate Foreign Relations Committee, on October

22, adopted a new set of reservations to the Versailles Peace Treaty. They were ten in number, and were prefaced by a preamble, specifying that

The United States the reservations and understandings should be made a part and condition of the resolution of ratification, which, moreover, shall not be binding on the United States until the said reservations and understandings have been accepted as a part and condition of the said instrument of ratification by at least three of the four principal allied and associated Powers. The preamble and ten reservations were reported favorably, the vote being 10 to 7 on the preamble, 11 to 6 on nine of the reservations and 12 to 2 on the mandate reservation. On October 24, four more reservations were added by the Foreign Relations Committee. Of these one was carried by a vote of 10 to 5, and three by a vote of 10 to 7.

These reservations declare that the United States shall be sole judge of whether it has fulfilled its obligations under the Covenant, should it decide to withdraw from the League; that the United States assumes no obligation to preserve the territorial integrity or the political integrity of other nations, or to interfere in controversies between nations, or to employ the forces of the United States for any purpose whatsoever, unless Congress by joint action shall have authorized such action; that no mandate shall be accepted by the United States; that American domestic questions, including child and woman labor and traffic in dangerous drugs, shall be decided by the Congress of the United States; that no question affecting the Monroe Doctrine shall be submitted to the League; that the United States withholds its consent from the Shantung articles; that regulations made by the Reparation Committees of the League and affecting exports between the United States and Germany shall be binding on the United States only when approved by Congress, that contributions of money to defray the expenses of the League shall be obligatory only in-so-far as authorized by Congress; that the United States holds itself free to increase its armament, in case of war or threatened invasion, without having previously obtained the consent of the League; that the United States shall be free, at its discretion, to allow the continuance of commercial relations between the United States and a

covenant-breaking State; that no appointments of citizens of the United States to act on the Assembly or Council or commissions of the League shall be made without the special authorization of Congress; that provisions respecting alien property, provided for by the League, shall not contravene the rights of American citizens; that the United States declines to accept any interest in or responsibility for the administration of the former overseas property of Germany; that the United States refuses to allow questions affecting its honor and vital interests to be submitted to the League for arbitration or consideration, and that the United States is the sole judge of what questions are of such a nature.

On October 27 the Senate rejected the Johnson amendment, the purpose of which was to give the United States a voting strength in the League equal to that of the British Empire, by a vote of 40 to 38. Six Senators in favor of the amendment paired with six who were opposed to it. Nine Republican Senators who voted against it declared that in order to expedite the final ratification of the Treaty they would vote against all amendments but support effective reservations. Later, on October 28, four more amendments were defeated, as follows: The Moses amendment, 47 to 36, proposed by the Foreign Relations Committee, demanding an equality of vote in the League assembly; the Johnson amendment, 43 to 35, on equality of vote, a substitute for the former Johnson amendment on the same subject; the Shields amendment, 49 to 31, providing that Great Britain and her colonies and dominions should have collectively three delegates and one vote in the assembly; the Sherman amendment, 57 to 27, providing for a petition to God in the preamble.

Home News.—President Wilson, on October 27, vetoed the Wartime National Prohibition Enforcement bill. He assigned two grounds for his action: first, that

**The
Prohibition Bill**

war-time prohibition and the constitutional amendment should be separated and dealt with individually, whereas in the bill presented for his signature, both these measures were united; and second, that the purposes of the war-time prohibition had been satisfied. Within two hours after he had vetoed the bill, it was passed over his veto by the House of Representatives, the vote being 176 to 55, later, on October 28, the Senate overrode the veto by a vote of 65 to 20.

England: Last week the Government was defeated by a majority of seventy-two on an amendment to modify pilotage restrictions in favor mainly of French pilots.

**Financial
Difficulties**

At the same time Earl Curzon replaced Balfour as Secretary of State for foreign affairs, the latter becoming Lord President of the Council. To the political confusion in evidence since the end of the war is added worry over finances. Shaw Desmond, the London correspondent of the *New York Sun*, declares that the "specter of red revolution is rising from the bed of

hunger", for many people are in need of food. According to Austen Chamberlain, Chancellor of the Exchequer, the average daily expenditure from April 1 to September 30 of this year was £4,225,000: while the average daily expenditure from October 1 to October 10 was £3,763,000. Lord Buckmaster estimates that the country must raise £600,000,000 and calls first of all for economy, a plea that is jeered by the *London Times* which points out that the daily deficit is £2,000,000. The most illuminating, if at time severe, commentary on this financial chaos, that has yet appeared, is found in the masterful *Irish Press*, issued from 9241 Filbert Street, Philadelphia, Pa., under date of October 25, as follows:

We showed last week how military missions from the same sources had borrowed under false pretenses 2,000,000 American soldiers to save England and her subsidiaries from Germany. Even before they had borrowed our soldiers they had, through their fiscal agents, Morgan & Co., borrowed vast sums of American money. These loans in part enabled England to advance \$6,000,000,000 to her Allies and mercenaries to finance them in the fight against Germany. These loans also aided England to crush the revolution in Ireland in 1916. These loans were floated when England's man-power, commerce and production were declining, and her very integrity was being menaced by Germany. Yet a large share of England's loans were allowed to be raised here without any security beyond the word of England.

After we entered the war the American Government loaned the European associates \$9,645,419,498.84, of which \$9,367,363.888 was in cash. Of this stupendous sum, \$4,277,000,000 went to England, and the balance of over \$5,000,000,000 went to the countries that already owed England six billion dollars.

We thus financed England, officially and unofficially, to the extent of \$6,000,000,000, and likewise contributed \$5,000,000,000 more to save the investment she had made to her cobelligerents. Our loans enabled England to continue the fight till she was military mistress of the world. And the moment the war was over England started in this country a campaign to secure cancellation of the official loan she had spent on the war, and at the same time demanded another official loan from us, a peace loan, to enable her to become commercial mistress of the world.

On March 7, Chairman Peret, of the Budget Committee, in the French Chamber of Deputies, announced that the liabilities of France were \$36,200,000,000, assets \$31,800,000,000 and deficit \$4,400,000,000. He stated that an internal loan was impossible declared for a financial League of Nations and read a letter he had sent February 6 to Minister of Finance Klotz proposing the pooling of all the Allied war debt, i. e., proposing that America should pay for the war from 1914. Since then the interest on the money we loaned to France has fallen due and it had not been paid. In other words, France is bankrupt.

Lord Buckmaster recently lamented the impending bankruptcy of England. Austen Chamberlain, the Chancellor of the Exchequer, publicly confessed, "if we continue spending indefinitely at the present rate it will lead us straight to bankruptcy." England's debt amounts now to over \$38,000,000,000. She is spending in this her first peace year more than five billion dollars for current expenses. Her national income is less than \$4,000,000,000. She faces a deficit for this one year alone of over \$1,000,000,000. In her last loan, the so-called Victory Bonds—designed to fund short-term obligations amounting to nearly \$9,000,000,000—even with the assistance of the banks less than \$2,000,000,000 of actual money was got from genuine investors. England, like bankrupt France, did not pay the interest on the money she borrowed from the United States. In other words, England, approaching bankruptcy, is even now acting as a bankrupt.

Italy, already bankrupt, has had recourse to confiscation of the money of her citizens, an operation which is euphemistically styled a forced loan.

These bankrupt, or near-bankrupt, countries having been unable to meet the agreed interest charges, due to America, yet have the effrontery to seek a new loan, a loan we are told which will amount at least to \$4,000,000,000.

There is a statute in this country which puts bankrupts raising loans behind bars. There is another statute which penalizes attorneys appointed to care for our interests when they act at the same time in our debtors' interest. In all things which constitute a nation's assets our European associates are now in an infinitely worse position than they were in, three years ago, when the Federal Reserve Board, tardily aroused to its duty, warned American investors that money loaned to these European countries was loaned at the imminent peril of the investment. Indeed, Europe is so hopelessly involved that even Mr. Vanderlip has warned against any further governmental loans.

So the bankrupts now seek the \$4,000,000,000 from American banks. The Federal Reserve system of the United States requires that the banks which are part of it seek the sanction of the system for their loans. No moneys can be loaned in any foreign country in any considerable amount without this sanction. This sanction is to all intents equivalent to the sanction of the United States Government. Will the Government of the people, by the people, for the people, sanction further loans to these bankrupt nations by banks which are members of the Federal Reserve system? It will.

Has not the Secretary of the Treasury Glass agreed to add the interest on the European loans to the principal; have not Mr. Hoover and all his pale shadows here, not to mention the Pierpont Morgans, Davisons, Lamont and the others of that ilk, come out in favor of "loans to rebuild Europe;" did you not hear the clamor of our Anglo-American hyphenates for the cancellation of the Allied debt to America; did you not read of the pooling of all Allied war debts which is even now confronting us in the European press here; do you not realize that the financial League of Nations is now an accomplished fact; have you not observed the arrival of all the British and Allied missions and commissions that publicly and privately are even now selling the United States into English imperial bondage? And have you not been instructed that England fought America's fight for three years while America fattened in security? Surely, if the laws of self-protection and of good business forbid further loans to England, that is now Europe, the most elementary sense of gratitude requires that America should pay bankrupt England and her bankrupt subsidiaries for defending America for three years!

The figures contained in this summary are undoubtedly eloquent of bankruptcy.

France.—The elections in France have a deep interest for all who are concerned for the welfare and prosperity of that country. France has been stricken to the

The French Elections

heart by the terrible sacrifices of the war, so stricken that there is considerable anxiety as to whether she can recover sufficiently to maintain her time-honored place among the great nations of the war; and it is universally recognized that vigorous and drastic action must be taken if that prestige which has so long and so deservedly been hers is to be preserved. The first step in that action is to secure the cooperation of all Frenchmen.

The external menace of foreign aggression has been removed; but another menace of a domestic character

still remains. As it was the *union sacrée*, or the merging of all private and party strife in the common interest of the country, a union more scrupulously observed by Catholics than by the enemies of the Church, which cemented the divergent elements and created that solidarity of effort that made victory possible; so, it is felt, the only means of paving the way for solid and lasting reconstruction is to remove the discord which has lacerated the country for the past forty years.

Aside from such domestic problems as labor-conflicts, the financial tangle and the high cost of living, the inadequacy of the parliamentary system, and like difficulties. There is a deep-seated and widely-spread opinion that it would be intolerable, after five years of united suffering, to revert to the old conditions of religious hatred and persecution. The war has given a rude shock to the sedulously fostered idea that the only good republicans were those who were sectarian and anticlerical in sentiment. M. Clemenceau, for instance, has put on record his own change of mind. He no longer distrusts the clergy, he thinks that all Frenchmen should trust one another, and he declares that that no one is to be considered an adversary, if he accepts the Republic loyally. M. Briand, it is true, thinks otherwise. He holds that the *union sacrée* has been dissolved, he wishes to perpetuate the old anticlericalism, and he has issued an appeal to his sympathizers, which is recognized to be a direct attack on Catholics and their liberties. Briand, however, apparently does not represent the dominant French attitude, for France is heart-sick of the disastrous policy which has rent her people in twain, and is longing for the internal peace and concord which will rally to the service of the country, all loyal Frenchmen, of no matter what belief.

The olive branch, thus held out to the Catholics, for instance by M. Clemenceau who has pleaded for the collaboration of all the energies of the nation, offering as a proof of sincerity a pledge that the Government will have no candidates in the coming elections, has been accepted by Catholics in good faith, and there are clear indications that they will take part in the elections in unprecedented numbers.

The Pope has gone out of his way in a letter written by Cardinal Gasparri to Cardinal Luçon, to recommend to the Catholics of France "the pertinent counsel of cultivating union among themselves and other citizens of good will." Many members of the French Hierarchy have addressed letters to their dioceses, urging the stringent duty of using their privilege of the vote, and both they and publicists have laid down rules for the guidance of Catholics in the choice of programs and candidates. The recent reform in the elections, provided for by the law of July 12, 1919, gives Catholics a fuller opportunity than they have hitherto enjoyed of making their voice felt, and it is hoped, with what grounds remains to be seen, that the new electoral body and the new Government, for practically the entire governmental per-

sonnel is to be renewed, will not only put an end to the injustice and ostracism to which Catholics have been subjected, but will sweep away the anti-clerical group which has so long persecuted the Church.

Ireland: According to the *Manchester Guardian* the "state of Ireland today has not been equaled for seriousness for a generation". "The rebellion of 1916 did not

Oppression and Anarchy come out of a condition of unrest and distrust one half as widespread as that which is prevalent in Ireland now." This bold statement is the exact truth: since Easter week 1916 thirty-three papers have been suppressed, societies have been proclaimed and the country is oppressed by a huge army of occupation aided by constables armed even with hand grenades. Recently, in seconding the resolution of the Trade Union Congress that "the only justice for Ireland is that self-determination which will allow the Irish people to work out their own salvation", M. F. Lowe informed the audience that 10,000 additional British soldiers, recently brought from France, ostensibly for the purpose of demobilization, had been distributed over Ireland, and at the same time 5,000 extra armored cars had been sent into the country. *Young Ireland*, commenting on conditions says that "suppression week," was preceded by a series of articles in the *Irish Times* and *Daily Independent* "calculated to create the impression that Ireland is a criminal country". Lord French has added fuel to the fire by denouncing Sinn Fein as murderous. And the wrath of the people has been increased by a proclamation which empowers the Government to try prisoners by special juries and authorizes "a change of venue from the district in which the offense was committed to any other place". "Tim" Healy writing in the *London Sunday Express* declares the only solution of the problem is the retirement of the British troops. Lord Beaverbrook, the son of a Canadian Presbyterian minister, answering in the same paper appears to place England's hope in the Presbyterian and Methodist Church in the United States. In his view the latter organization is the "most powerful political body the New World has ever seen". It made the United States dry, "and a body which can do that can do anything," even rescue Britain from the toils of powerful Ireland. While Beaverbrook was writing these words the Inter-Church League for Irish Independence, an organization exclusively Protestant, was holding a huge meeting in Newport. The speakers were Dr. Spofford, Episcopalian, Chicago, Dr. Mythen, Episcopalian, Norfolk, Rev. Owen Lovejoy, Congregationalist, New York, Rev. Norman Thomas, Presbyterian, New York, and L. Crawford of Toronto, founder of an independent Orange League. The Rt. Rev. Bishop Parker of New Hampshire has given adhesion to the cause as have other prominent ministers. Meantime President De Valera continues his triumphant tour, acclaimed by throngs and honored by colleges and universities, amongst them

Valparaiso University which conferred upon him the honorary degree of LL. D. Undoubtedly the excellent data sent out by the Friends of Irish Freedom, 280 Broadway, New York, and the Irish Progressive League, 229 Lexington Ave., New York, has done much in sustaining enthusiasm. The following is a synopsis of an illuminating circular sent out by the former society:

Ireland Has More People Than Many Other Small Nations

Norway	has a population of.....	2,396,782
Denmark	" " " "	2,940,990
Switzerland	" " " "	3,888,500

Ireland has a population of.....4,390,219

Ireland is Bigger Than Many Other Small Nations

Belgium	has an area of.....	11,373 square miles
Holland	" " " "	12,582 " "
Denmark	" " " "	15,042 " "
Switzerland	" " " "	15,976 " "

Ireland has an area of.....32,531 sq. miles

Government Cost (1913)

Serbia	\$26,250,000	Bulgaria	\$35,000,000
Switzerland	\$35,000,000	Norway	\$36,200,000
Ireland	\$65,000,000		
Greece	\$27,000,000	Denmark	\$47,500,000

while in 1919 England spent \$65,000,000 in Ireland, but collected **\$170,000,000**

All the small Powers mentioned have maintained their own governments, their own armies, and three of them have fleets as well. **It is cheaper to be free than in slavery.**

Liberty has cost only \$6 per capita, per annum, in Greece and Serbia, \$7.50 in Bulgaria, \$9 in Switzerland, \$13 in Sweden, \$14 in Portugal, \$15 in Norway—while in Ireland British militarism costs about \$40 per capita, per annum.

Ireland Does More Business Than Many Other Small Nations—in 1917

Serbia	did a business of.....	\$46,500,000
Greece	" " " "	\$61,500,000
Bulgaria	" " " "	\$75,000,000
Portugal	" " " "	\$115,000,000
Rumania	" " " "	\$205,000,000
Norway	" " " "	\$210,000,000
Denmark	" " " "	\$325,000,000
Sweden	" " " "	\$375,000,000

While

Ireland did a business of.....\$820,000,000
but more than 95% of it was done with England.

Besides these societies the Irish National Bureau, Washington, D. C., is also active. Recently it made available the answer of the distinguished historian, Mr. Michael J. O'Brien, to the attack on the Irish by Senator Williams, whose "condition was so obvious" that Senator Walsh, (Mass.) refused to answer him. Mr. O'Brien shows that thirty-eight per cent of Washington's armies was Irish and that during the Civil War there were at one time 200,000 Irishmen in the Federal armies: statistics which make Senator Williams' statements ridiculous.

An Addition or Two

GEORGE FOSTER

SOME weeks ago, during a statistical discussion on comparative donations for missionary work, a Catholic prominent in a middle-western State, remarked as follows: "I am tired of the everlasting appeals for money. There is this and that and always the demand for more. We are called to give disproportionately, much more than other creeds, more than our share. And we never get anywhere, at that."

The remark effectively stopped our conversation. But the memory persisted, and I wondered if there had possibly been a trace of truth in the protest. The question is: Do we Catholics contribute more proportionately than other creeds? To study this satisfactorily I drew up a schedule of Catholic activities requiring contributions. Here is the list:

1. Parochial activities.
 - Parish church and upkeep.
 - Parish school and upkeep.
 - Priest's house and sisters' house.
 - Salary of priest and teachers.
 - Votive offerings and fees.
 - Clubs and other activities for young people.
 - Fraternal societies.
 - Charitable societies.
2. Diocesan activities.
 - Episcopal see.
 - Seminaries, high schools, and normal schools.
 - Orphanages, hospitals, and charitable institutions.
3. General Church activities.
 - Peter's Pence.
 - Missions, domestic and foreign.
 - Catholic press.

It is the purpose of this article to inquire only into contributions for activities in excess of those of other creeds. Under the head of parochial activities there is only a single item, that of schools and upkeep, including teachers' salaries, in excess of most other creeds. It is true, we pay our priests a slightly higher salary than the average minister receives for himself and family. On the other hand, we pay a great deal less for work for the young, aside from schools. Sunday schools and paid choirs of sectarian churches readily make up for the difference.

One other item requiring consideration is that of church and upkeep, and church debts. We have many fine churches, usually the best of any city, but the question arises, "Do we build better than we can afford?" Exceedingly few parishes in this country are without a cumbersome church debt, the interest swallowing a large share of the income. Rivalry has often led to undue expense, while the disregard of the nomadic character of Americans has induced the erection of edifices too large, and therefore too expensive, for even a natural

increase. In this connection I am reminded of the reply given to a diocesan secretary by a friend. "My dear father," said the Secretary, "Isn't it about time for a new church here?"

Father Secretary, was the reply. I have been in charge of this parish for two years and reduced the debts by half in that time. And as long as I remain in charge no new church will be built until the old debts are wiped out and I have complete funds in hand for building. It's the easiest thing to build churches, but who is going to pay for them? Many a priest goes through life, pious but ambitious, filled with visions of grandiose churches, which he tries to build. When he dies, we are told; he was a good priest. He built five splendid churches. But the successors to a builder are often obliged to admonish themselves, *Nil nisi bonum*. Of what ambition can do, we have an excellent instance in this very diocese, as you should know best of all, Father Secretary. Ambition ran away with one pastor and he built a church, an inspiring structure, the most magnificent in many States, but built with the support of a very poor parish. And now! Ten years later the diocese is settled with the staggering debt and has to call in the friars to take over the parish and a portion of the debt.

Protestants build churches, too, but with less faith in the liberality of future generations. On the whole, they are more business-like and build according to their means, and do not encumber their parishes with a heavy "overhead" of interest on large debts, although architecturally many of their edifices rival the best Catholic churches.

In group two and three, covering diocesan and general activities, other churches can show similar contributions, with the exception of a Peter's Pence. This last item, however, is quite negligible, in fact, the Peter's Pence contributions are generally so low that they are a disgrace to Catholics in the United States. Analyze the total of any year, and you find it is less than a dime per capita. I have noted Peter's Pence collections of some parishes that averaged a penny a person. The item is paltry and scarcely deserves mention.

For seminaries the Protestants expend amounts in proportion. As regards Catholic high schools, what of Wesleyan colleges, Episcopal institutes, and so on throughout the country? Aside from these, the average Protestant family spends more for secular higher-education, whereas the Catholic habit is to force children to shift for themselves with barely an elementary education. The secular balances the sectarian expenditure. And thus with the remainder of the items: Consider any item you will, contrast it with that of other creeds, and you find a corresponding contribution required.

So much for the items. The results of the additions merely indicate that except for schools, and a feeble support of the Pope, we Catholics are not called upon to contribute any more than sectarian churches. Nor is the single difference sufficient to account for the disparity in total contributions by Catholics and other

creeds. For be it noted, that the school item is at least partly balanced by Protestant contributions to Y. M. C. A., Y. W. C. A., and to temperance causes. The cause, then, of the disparity must be intrinsic. We do not have to look far to find it. Our weakness is that we lack efficient parish organization.

The fact is that with a smaller enrolment, but efficient business organization, the individual sectarian parish accomplishes more in the way of collections for local and foreign use, in social work within the parish, and in "improvements" than the average Catholic congregation. Protestants complain of empty churches and diminishing parishes. We can credit that as a fact. Yet these empty churches and feeble parishes have raised imposing millions for missionary work, noted in AMERICA and elsewhere. We have pitied dying Protestantism, but that enfeebled body shows astonishing life by raising millions. That is another fact.

What do we do for organization in our own parishes? Supposedly, we have an administration composed of trustees and pastor. Now, some parishes consider the priest as little more than a parish clerk, while in others the priest is not in touch with his trustees at all. In parishes of the latter kind the people contribute unwillingly and sparingly, because there is no proper accounting for used funds.

These are facts that must be reckoned with. Other creeds do not regard their ministers as parish clerks, nor do they permit them to assume too great power in the collection and disbursement of funds. As a matter of fact, considered from any standpoint, the habit of Catholics of forcing their clergy to be money-mongers is an imposition. To direct the religious and social phases of parish life is sufficiently strenuous activity for one man, and he should not be bothered with the finances.

Unfortunately, to make their parish a success, pastors assume financial direction, which may become arbitrary, especially in "lazy" congregations. Ambitious pastors

or irresponsible congregations, which is more at fault, I wonder? There is need for collaboration here. Yet what interest does the average Catholic take in parish affairs? He attends Sunday Mass and then, to borrow an eloquent slang phrase, he "beats it," for his home, or, more probably, his amusements. His lack of interest in his parish extends to diocesan, national, and international affairs. It is merely the extension of an abominable habit. We Catholics are really cosmopolites by virtue of our membership in the Catholic church, but if there is any characteristic more ingrained in the American Catholic than provincialism it must still be pointed out to me.

The facts here presented are nothing new, but they are vital to any plan for increased activities. All ambitious attempts at federation must fail unless organization, hence union, is found within the parish; unless federation is based on the same units on which the organization of the church is built, namely the family and the parish. Would I build a house of weak and crumbling materials, omitting portions of the foundations, floors, rafters, and roof? That is what present attempts at federation amount to. The larger organization, that is, the federation, cannot achieve success, because component organizations have no stability. A chain is as strong as its links, and to paraphrase, an organization has the strength of its components.

The conclusion is obvious. It is the units that must be dealt with first of all, the individual through his family, the family through the parish. Organize the parish on a mutual basis, that is, in an administration in which pastor and congregation share and aid in the work. When people share in some work, they become interested in its success. This is the phase in which sectarian parishes are superior to us. Their parochial organization is good and therefore both their local and national organizations are effective. Given an equal organization, should not logically the results of our own activities be parallel?

Between Two Stools

FLOYD KEELER

IT will be a long time before the history of the Great War can be written and a much longer time before the meaning of that which has passed into that history will be adequately or rightly interpreted. But already, as the smoke of the immediate conflict begins to clear away, certain things stand out in plain view. In the religious history of the great struggle, nothing is more noticeable than the complete failure of Protestantism as a system. This is seen not only by its critics, but in the frank admissions of its friends, in the statements of those who are favorable to it, and who are writing in its authorized publications.

The *Biblical World*, published by the University of

Chicago Press, is certainly a representative spokesman for Protestantism of the "liberal" school, and that is the dominant school in all Protestant sects today. Recent issues of this publication are filled with articles calling attention to the lack of any real hold by Protestantism upon the masses of the people, and particularly upon the young men who have recently returned from the front. One of the clearest of these is an article entitled "Christian and Jew at the Front", by Rabbi Lee J. Levinger, chaplain with the American Expeditionary Forces in France. Rabbi Levinger is aware that his host in these pages is a Protestant and his article is all that politeness demands of a guest, but the failure of Protestantism is

made evident just the same. The gist of his sketch is praise of the amount of unanimity of purpose and unity of spirit which were exhibited by the chaplains of our forces, the frank respect for one another's positions and the very general desire to be helpful to those of other faiths than their own. He points out the undoubtedly broadening influence of contact with men of other religions, this influence affecting both the chaplains and the men, though each in a different way. The effect upon the men was to destroy bigotry and prejudice and to give each one a new perspective. As he says:

When a Jew from the East Side of New York, who had never known well any Gentile except the corner policeman, and a Kentucky mountaineer, who had been reared with the idea that Jews have horns, are put into the same squad both of them are bound to be broadened by it. And, provided they are normal, average boys, as they are likely to be, they probably become buddies, to the great advantage of both of them.

But the influence upon the chaplains themselves he finds comes from the respect for religion which was enforced by the position assigned to them in the military establishment. To maintain this position, it was necessary that some degree of unity be maintained in the corps of chaplains. Were they always at odds, or even given to generally emphasizing their differences, nothing could be done in a body like the army, hence they must and did unite, as Rabbi Levinger says, "for everything but worship", and Protestantism, it seems, had few scruples even on that score. Its pathetic inadequacy to present anything definite is unconsciously shown in the following account.

One evening Chaplain Paul Moody of the senior chaplain's office gave us an inspirational appeal derived from his own experience and his observation of so many successful chaplains at the front. Afterward, informally, a Catholic told us briefly what we should do in case we found a dying Catholic in the hospital or in the field, with no priest at hand. Then I was asked how best the others might minister to a Jewish soldier in extremity. I repeated to them the old Hebrew confession of faith. *Shema Yisrael* Hear O Israel, the Lord is our God, the Lord is One. I told them to lead the boy in reciting it, or if necessary just to say it for him, and the next morning when I brought down copies of the words for them all I was deeply touched by their great eagerness to have them and to know them.

Here we have it. The Jewish Rabbi had something definite, something tangible. "Shema", the ancient creed of Israel, with which the dying Jew could make his act of faith, and with which he could pass unafraid into the presence of Jehovah of Sabaoth. The Catholic priest was able to give a clear-cut set of instructions, plain, simple, easy, which anyone, Catholic, Protestant, or Jew, could easily master and which could, in the absence of facilities for the sacraments be means of grace to the soul. But what had the Protestant chaplain to offer that it might be given to those dying ones who had called themselves Protestants? "An inspirational appeal" is all that even the courteous Rabbi can make out of it, and what will an inspirational appeal do for a man, torn by the explosion of a shell, wounded, broken, dying? He must see his Catholic brother steadfastly gazing into the

Face of One who bore His suffering that the sufferings of men might not be eternal, and calling upon His sacred Name, and upon the name of His Blessed Mother, with a firm confidence. He must look upon his Jewish companion, calmly reciting or assenting to the repetition of the faith professed by God's chosen people since the days of long ago when first they entered the "Promised Land", an earnest of that land of the blessed into which he even now trusts he is about to go. And then he must himself slip through that mysterious portal into the unknown with nothing tangible, an inspirational appeal, a mere sentimentality, echoing upon his dying ears, the very essence of unreality and futility. Is it any wonder that those brought up in such a system or lack of system are turning further and further away from it? Even with the broadening experiences of army life, many of them have not been able to divest themselves sufficiently of their ancient prejudices to accept the full graciousness of the Catholic Faith; racial antipathies will keep them from accepting orthodox Judaism, and in their dilemma they feverishly attempt social substitutes, endeavoring to obtain peace of soul by plunging so deeply into these activities, that they hope to be able to still the yearnings of their own hearts. And while this philanthropic work, together with "modernism" in belief, which is highly extolled elsewhere in this same issue of the *Biblical World*, to which we are referring, may lull some spirits into rest, those more actively devout will not be content until, like St. Augustine, they find rest in God, and in the fulness of His truth.

Judaism had its day of authority. In its time and for its purpose it was a religion given by God Himself. Its day was the time of preparation. "In the fulness of time God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law" and to make them heirs of heaven in His new and glorious Church. But Protestantism has no part in the glory of either of them. It never was authorized by anything save the will of sinful men, and its results are what may be expected from its origin. It is a complete and absolute failure. "Between two stools one falls to the ground." Man asks something to which he can hold as he passes into the beyond. Protestantism offers him a phantasm, with it he goes forth fearful and empty-handed. The responsibility of Catholics who have that to which they may cling in confidence, is tremendous. The Church in this country is awakening to that fact. May she never fail, "in season, out of season" to proclaim her truths, to hold up before the eyes of a tortured world the Crucified Christ who promised if He were "lifted up" to "draw all things unto Himself". In Him and in His Church alone is there any hope. May we never be slack in our duty to proclaim this before all men and offer them that haven which so many earnestly desire but which they have never known and which it is ours and ours alone to make known to them.

The Golden Rule in Practice

JOSEPH HUSSLEIN, S. J.

THE salient characteristic of the gild ideal was its regard for the interests of the public. However the craftsman might personally fail, the statutes of his gild never overlooked the common good. Here precisely we can discover by contrast the great and fundamental defect of our modern organizations of capital and labor. Social obligations were never so deeply impressed on the minds of men as in the days when religion laid the economic basis for the medieval gilds.

Of first importance was the quality of the work. A false conception of class loyalty is often likely to protect the modern member of an employers' or workmen's association, who fails in this or any other regard. Even where flagrant offenses have been committed such unions in countless instances have sought to shield their members from the infliction of just penalties. At times a patent conspiracy exists to promote class interest, at the expense of the public welfare. The medieval gild statutes, at their perfection, never dissociated these two. The common welfare was in fact the first to be regarded. Not in vain had the Church imbued the minds of these sturdy gildsmen with the principles of Catholic morality. Hence not only was careful investigation made by every gild into the quality of the good produced by its own members, but even tools, according to one gild regulation, could not be used "unless the same were testified to be good and honest." Our modern pure food laws were anticipated and carried to a degree of perfection unknown to us. Night work, too, was prohibited for the precise reason that proper inspection was then impossible, frauds might readily be perpetrated and high-class work could not be produced in an inadequate light.

The purchaser could always appeal to the gild for satisfaction if any article had been imperfectly made, and he might probably find the gild officials even more eager than he to discover and right the wrong. Since the raw material of the tradesman was in many instances furnished by the consumer, special safeguards were provided to assure him that it would not be spoiled or wasted. Thus the Bristol craft of tailors ordained that the work must be performed deftly and properly or the gild itself would see that the price paid for the cloth of a misfit garment was refunded to the customer, the garment remaining with the tailor. "So," the gild quaintly inculcates its lesson, "every tailor shall be advised to cut well and sufficiently the cloth that is unto him delivered to be cut."

Similarly all frauds in weight, width, measure or any established standard of quantity, were promptly adjudged by the gild itself or brought by it to the notice of the municipal authorities. An instance of the latter kind is found in the statutes of the London bracemakers, known as "bracelers," drawn up in 1355: "If any one

shall be found making false work, let the same work be brought before the mayor and aldermen, and before them let it be adjudged upon as being false or forfeited; and let such person go bodily to prison." It is to be noted that articles defective in measure or weight were then known as "false." Of the gild courts themselves enough has already been said in another article. The extent of their power naturally varied in different towns. But all weights and measures were carefully tested, particularly at the great fairs at which alone foreign goods could be bought from foreign producers, although domestic goods, too, were sold on these occasions. The greatest care was doubtless also taken on the fixed market days when the country produce was sold to the townsmen and the work of the craftsmen was bought by the farmers.

The fact that legislation concerning fraud and deceit was sufficiently common in the Middle Ages is sometimes construed into an argument to prove the existence of a laxity of conscience. The same conclusion is drawn from the number of judgments passed in this matter. The very contrary however would seem to follow. It is only a high conception of rectitude that can insist upon the instant correction of even the lesser offenses that in more recent days were to be almost entirely overlooked, while most flagrant abuses grew up unchecked under the capitalistic régime. A conscientious use of the pillory, as in the days of the old gildsmen, would have exposed a marvelous set of rogues in our public squares before the pure food laws somewhat relieved these conditions. Nor did abuses end with them. We need but refer to the wholesale deceits practised in the war by merchants and manufacturers of all nations. The contrast with the old time gild regulations will enable us to appreciate better the watchfulness of the Catholic gildsmen and the high sense of righteousness exemplified in their gild statutes.

We may in general accept, in this particular regard, the statement made by Stella Kramer in "The English Craft Gilds and the Government," when she thus described their economic activities in the English boroughs:

As administrators of the land's law they kept control over market regulations for this whole period. They saw that commodities were made of proper materials and that they conformed to the standards of width, weight and measure. In case of fraud the consumer had redress from the gild tribunal as well as from that of the common law. But proceedings at the latter, for the ordinary breaches of market regulations, must have been rather unsatisfactory. Indeed, appeals on craft matters to any courts other than those of the gilds were probably slow and cumbersome. The gild acted essentially, not as a law-making body, but as an administrative organ interested in the maintenance of certain standards of production and the enforcement of certain rules for market transactions, and its officers were commissioned to bring transgressors to speedy justice. But it could enforce no laws without the approval and cooperation of the local powers. Above the local magnate stood the State, occasionally issuing national regulations, which also the gild took upon itself to execute. (p. 137)

The power of gild initiative doubtless differed greatly in various towns, and even much more so in the various countries. It would seem reasonable that gild statutes should not have been given a power of control, which really amounted to civil law, until they had received the sanction of municipal or State authority. It was sufficient that Crown and municipality recognized their importance and fully acknowledged them "as organs in control of every-day market transactions." This the author absolutely admits and adds: "In practice State, borough and gild presented frequently the appearance of a three-fold combination working together for a common end. It is therefore not always easy to consider the gilds apart as distinct organs with their own special purposes and functions." (p. 143). This sufficiently illustrates both the great power of the craft gilds and their aim to secure in all things the common good of the entire community and not their own class interests as distinct from this and opposed to it. At the height of their development they best illustrate the golden rule reduced the practice. They are the safest and the sanest model of true Christian democracy in the realm of industry.

Of greatest importance was the regulation by the gilds not merely of the process of manufacture, but also of its amount, wherever necessary. Thus overproduction and unemployment were alike avoided. This was made possible, among other ways, by preventing a surplus of apprentices within any given trade and encouraging a greater number to interest themselves in crafts that needed development and expansion. Simpler means were employed to avoid temporary overproduction. In the same spirit the problem of woman labor was met at its source, by enabling the wife and mother to perform in all perfection the duties of her state, and according to woman her true honor and esteem. So the gild provided that there was work and bread for all.

To prevent underselling or unfair competition and at the same time to protect both the consumer and the producer, prices too were strictly regulated. The method was simplicity itself. A fair value was set upon the raw material and a fair reward was assigned for the labor normally required to produce the finished work of craftsmanship. So much and no more the consumer could be reasonably expected to pay. So much and no more the producer could reasonably ask to receive for his work. There was no middleman to absorb the profits. To use improper methods of advertising and to entice away another craftsman's customer was an offense that met with severe punishment. Not in his very dreams could the old gildsmen have conceived of the modern school of advertising when every article made is the best in the market, and all others are inferior in quality or poor imitations, against which a gullible public is solicitously warned by the solemn caution: "Beware of Imitations." Honesty and merit were to be the two qualities by which a buyer was to be attracted

to the craftsman's little shop. Superior skill in workmanship was the one advertisement.

By these methods—which are to be copied in principle, though not literally, by us—prices were kept within the reach of all and the extreme sufferings brought upon modern civilization by the constantly recurring high cost of living were then unknown. Even so prejudiced a writer as Henry Hallam reluctantly makes the following significant admission in his "View of the State of Europe During the Middle Ages."

There is one very unpleasant remark which everyone who attends to the subject of prices will be induced to make, that the laboring classes, especially those engaged in agriculture, were better provided with the means of subsistence in the reign of Edward III or of Henry IV than they are at present. In the fourteenth century, Sir John Cullum observes, a harvest man had four pence a day, which enabled him in a week to buy a comb of wheat. But to buy a comb of wheat a man must now (1784) work ten or twelve days. (History of Hawsted, p. 228.) So under Henry VI, if meat was at a farthing and a half a pound, which I suppose was about the truth, a laborer earning three pence a day, or eighteen pence a week, could buy a bushel of wheat at six shillings the quarter and twenty-four pounds of meat for his family. A laborer at present, earning twelve shillings a week, can only buy half a bushel of wheat at eighty shillings the quarter, and twelve pounds of meat at seven pence. . . . After every allowance has been made, I should find it difficult to resist the conclusion that, however the laborer has derived benefit from the cheapness of manufactured commodities and from many inventions of common utility, he is much inferior in ability to support a family to his ancestors three or four centuries ago.

The comparison here applied to the respective periods in which Cullum and Hallam wrote their histories is stated by Thorold Rogers to have held true even in the days of Elizabeth, the early period of the Reformation. The Acts of 1495, as he says, enabled the laborer to purchase a certain quantity of food and drink for a two-days' wage, which could not be earned by a farm laborer during the days of the Statutes of Elizabeth in three weeks.

But there is still another way in which the Golden Rule was applied by the craft gilds. It would be impossible to enumerate the countless works of charity performed by them. In this particular too, there was a wonderful similarity among the gilds of every Catholic country. Craft gilds and more or less purely religious gilds worked side by side. Not only were comfort and relief generously afforded to poor gild brethren and sisters, but the sick members were visited, the dead religiously buried at the gild expense, and prayers and Masses offered for their souls. Moreover the poor of the entire city were remembered by the gilds, cottages for the old and indigent were erected and charitable institutions of every kind called into being. Thus St. Job's Hospital for small-pox was founded at Hamburg by a gild of fishmongers, shop-keepers and hucksters. Free loans and gifts to those in need or to the young seeking an opportunity for self-support, doweries for indigent girls, assistance to the imprisoned or such as were overtaken by misfortune of any kind, lodging for

pilgrims and the offering of purses to enable them to continue their pilgrimages to distant shrines or to the holy places, these were some of the many common charities practised by the tradesmen through their crafts and brotherhoods. Roads and bridges were repaired by them, schools supported, churches renewed or entirely built, and splendid vestments, gloriously illumined mis-

sals, jeweled chalices and wax candles for shrines or services abundantly supplied. In the stately gild-halls, such as were erected by all the more prosperous crafts, the poor were banqueted, upon the special religious feastdays of the gilds. There was no want or suffering that was not relieved in as truly a scientific as a Christian manner by gild and monastery.

A Visit to Pasteur's Birthplace

RICHARD A. MUTTKOWSKI, PH.D.

FOR Dole!" cried a number of soldier students. "Last call for Dole!" yelled a sergeant.

"Dole-le-mi-fa—" punned one of the party.

"Do-le-mi," interrupted the composite snort of the lorry motors, and we were off. Off for Dole!

There were fifty of us in the party from the A. E. F. University, zoological students with their instructors in charge, all seated comfortably in two army motor trucks. Over the fertile plains we sped, along splendid highways lined with poplar sentries, until we reached a railway crossing some thirty kilometers down. There we were held, for with characteristic French waywardness, a combination train had stopped across the highway, blocking all traffic.

"Seems to me," grumbled a self-appointed cicerone, impatience prevailing on him, "that it would be a kindness of Providence to inoculate French railways against hereditary sloth and inertia."

"Oh, you medic!" laughed his companions.

Half an hour later when we were still waiting our sergeant Cicerone, a near-Irish Bostonian, delivered himself of the following involved gem: "Time and tides do not worry about men. Neither do French trains. Temperamental as Browning!"

By and by the freight cars were extricated, moved, shunted, rearranged, and dispatched, the train crawled slowly forward, and our road was open. In a few minutes we reached the Jura foothills. After that the road was a continuous climb over undulating hills. Skirting a steep hill-side, we passed some French artillery barracks, refulgent in their customary pink and cream. And then we entered Dole.

Dole is off the regular path of army travel and although Americans were frequent visitors, yet the great army movements had left Dole relatively untouched. Our group of fifty excited considerable attention. Our trucks thundered up and down the tunneled streets, their reverberations creating a semblance of a seismic disturbance up and down, twisting with the narrow streets, until we reached a public square, approximately named after Pasteur. And there, on the edge of a small, but very pretty park surrounding the statue of Pasteur, we halted near a traveling circus.

Our self-elected Cicerone immediately found some-

thing to say. "What I want to know," he declared, "is whether this concourse of kids, urchins, and children constitutes a reception committee, or is merely a group of circus-mad infant idlers."

We paid no attention to him, but busied ourselves with hurried cleansing, for the roads had been dusty, and we were furry with the deposits of fifty kilometers. Gradually we sauntered through the park, to the monument in its center. The bronze statue presents a full-length replica of Pasteur, considerably above life size. Allegorical panels show on the four faces of the pedestal, while the base carries the single inscriptive word "Pasteur." From the foot of the statue we had a glorious view of a glorious country. Dole is built on a large hilly promontory, dominated by a cathedral rising high on a pinnacle at the edge of the cliff. At its base a portion of the city lies considerably lower than the rest, on a steep decline which leads to the plains below. A difficult road winds down to this part of the city. Down there, directly faced by the statue, in the shadow of the cathedral, at the base of the cliff, stands the birthplace of Pasteur.

We climbed down the road and stopped in front of an obscure three-story house, built continuous with its neighbors. A small sign, of which all but the word "Pasteur" was blurred, informed us that this was the birthplace of a man whom many regard as France's greatest scientist. The concierge showed us up two flights of dilapidated stairs to an empty room in the attic, the room in which the scientist was born. It was a small room, about ten feet each way, with fallen walls, a tumble-down fireplace, and a bleak dormer window showing onto a flat roof. No inscriptions anywhere. The woman told us that the house was now used for an elementary school, and showed us the various rooms with the tiny benches and their other exceedingly primitive equipment. I asked the concierge jokingly whether the tiny tots drew inspiration and spiritual strength from the master who once inhabited these rooms. But the woman looked at me with such a wooden expression that I fled back to the attic.

This, then, the simple room, was the birthplace of Pasteur, chemist, bacteriologist, and zoologist. Born 1822, died 1897, for nearly half a century he led the van

of scientific and patriotic endeavor in France. He disproved the idea of spontaneous generation, founded the science of bacteriology, and established the therapeutic value of vaccines. Americans know of him primarily in this last connection, through Pasteur's treatment for rabies. But I did not think of Pasteur's scientific attainments. Rather, I recalled certain incidents revealing the habits of mind and the character of the man.

Fabre in one of his early volumes speaks of meeting Pasteur. He described the latter's wonderment at shaking a silkworm cocoon and perceiving movement within. "Why, they're alive," Pasteur exclaimed in astonishment. The zoologist betrayed a naive ignorance. Ignorance, yes. But this same man only a few years later investigated the diseases that ravaged the silkworm and threatened to ruin the great silk industry in France. In the fifties Pasteur with "naive ignorance" approached the problem and, unhampered by the misinformation of supposed experts, discovered the organism causing the disease and in 1853 perfected his successful remedy. Fabre delights in expressing himself that one can learn from the knowing, but that what these know may often be misleading and wrong. He points to Pasteur's method of attacking a problem as if no one else had ever worked on it, and states that by adopting the same method, his own researches at last began to show progress.

Later Pasteur went to Strassburg, then to Lille and Paris. From one place to another he was called, from success to greater success. And when he had reached the pinnacle of his fame he returned to visit his home. His biographer describes that visit and the filial devotion shown on that occasion. Received with the parades and plaudits of a proud city Pasteur entered the narrow street that leads to his home. In sight of the place he burst into tears and cried: "I owe all, all to my mother."

I thought of these incidents in that barren room. Not a sign, not a placard about the entire place tells who lived there except the defaced notice outside. But the French do not hide their admiration of his genius, but spread it broadcast. The parks and churches of Dole are full of the relics of its great citizen. We English, and Americans label the house of some deceased genius and convert it into a museum, and then forget where it is located. Dole named streets and parks after Pasteur, and every citizen of Dole knows where the house is, and can tell you all about the man. Why, then, the need of signs?

From the house we climbed up a steep winding alley to the cathedral. This church is built in Old Gothic style, with an enormous square tower dominating its entrance. It is beautifully decorated within, with exquisite colored windows, and many fine paintings on the walls and ceilings. Of its many chapels a recent one is devoted to the soldiers killed in the Great War. Two fresh paintings, one of "Mercy", the other showing

the "Christ of the Trenches", adorn the walls above the altars, while several panels carry pitifully long lists of *Morts pour la Patrie*. The high altar is a fine piece of carving, which unfortunately could not be examined at close range, due to the iron enclosure common in French churches. To the left of the altar a stone panel announces that Pasteur was baptized at that spot. To the right a door leads into a chapel of perpetual adoration. An inscription in French and English relates that here a miracle took place in the middle seventeenth century, several hosts being miraculously conserved in a destructive fire, which had melted the containers, but left the hosts unimpaired. This chapel, and in fact the whole ensemble of church and chapels had more of a "pious" atmosphere conducive to devotion than one generally finds in European churches, which too often are show places, frequently provided with garish, tasteless, and incongruous ornamentation.

Then we ascended the tower, up an enclosed spiral staircase which seemed to be unending. Two hundred and sixty stone steps we climbed, puffing, reeling, and groaning, till we stepped out on a broad platform surrounding the base of the bell tower. To our dismay we saw that we were scarcely half way to the top. But ambition had died and we were satisfied with what we saw there. Dole lay far under us, most of it from three to five hundred feet below. Far, far down at the base of the promontory wound a brilliant blue river, its waters cascading down a series of dams and rapids. Golden prairies, already burnt by the hot May sun, stretched in every direction, and far in the distance, dimly perceptible to a powerful lens, Mont Blanc and the glaciers gleamed through the haze. Up on that platform, far above the city, lived the concierge of the cathedral, with his wife and family, some seven or eight persons altogether. Alas, that heights do not always inspire purely sublime thoughts! We had to pay our *pourboire*, each and every one of us.

"This family of heaven-dwellers is admirably drilled," said our Bostonian.

At the bottom a group of children surrounded us with the inevitable pleas of "Gimme chocolate" and "Cigaret pour papa".

The children followed us up the streets, pestering us more and more with their importunities, until we reached the *College d'Arc*. This is an old building, dating back several centuries. Its greatest attractions are various objects of art manufactured by students, the galleries of Gustave Brun, the painter, and a rather fine library full of ancient tomes, a delight to the bibliophile. Although there were a few mementos of Pasteur, it pleased us that the souvenir mania had not yet defiled the memory of the scientist by the obscuration of other attractions. That is, advertising had not yet taken hold of the memories and commercialized them. Pasteur is still a great fellow citizen to Dole, not merely a commercial asset to make capital for souvenir salesmen and guides.

We returned home by another road. During a convenient halt our Bostonian remarked, "I wonder if anybody has ever dilated on the psychological significance of locating churches and chateaux. What I mean is this. Here in France they put their churches on the eminences, while the chateaux and castles lie in the valleys. Over in Germany the castles stand on the pinnacles and the churches in the valleys. Can the location of church and castles be of any influence in the psychological development of a people?"

This was too deep a thought for a tired party, and it was passed by silently. But later on I recalled the remark and in imagination passed over the hundred castles of the Rhine and Moselle and the many churches of those regions. Truly, the Bostonian was right. The castles invariably occupied the heights dominating the land, while the churches lay humbly at their feet in the valleys. In France, except for a castle or two near Avignon, the churches invariably were built on the hillcrests, far above castles and chateaux. Could there be any allegorical significance in the respective location of church and castle, the two embodying justice and might?

At the close of our sentimental journey our irrepressible Bostonian said a final word: "France certainly recognizes and appreciates her great men. She makes their names a common possession by naming public places and streets after them. Thus, Dole with her Rue Pasteur and her Place de Pasteur. Beaune, too, has a street named after Pasteur."

"And Dijon! Lyon! Paris! Bordeaux!" said others.

"Not to forget the institutes named after him," continued the sergeant. "Take heed, you Americans! Do we honor our geniuses that way at home?"

"We do not," was the emphatic answer. "We forget them."

As a matter of fact, the general public of France is much better informed in the arts and sciences and the men who have helped to make them than we are, a fact I had repeatedly noticed and discussed. Conversation with French educators and students indicated that the elementary and secondary schooling is much broader, more thorough, and better balanced than in our schools, and that there is a notable lack of the experimentation in subjects and methods in vogue with us. The French know their great men and appreciate them. "We," said the Bostonian sergeant, "we make a momentary fad of our great, or rather, of our near-great, and forget them forever. The French method is more lasting and less painful."

The Chaplains' Aid

S. M. MURPHY

OUT of the welter of confusion and pessimism resulting from the Great War, there rises one welfare organization whose story breathes only optimism and the inspiration of great achievement. This happy situation may be, in large part, due to its dealing with grateful and courteous men, and to the nature of its work, in which the spiritual urge was added to the call of patriotism.

One of the first in the field, at the entrance of the United States into war, The Chaplains' Aid Association was organized in June, 1917, to meet the needs of the Catholic chaplains, to serve as a supply bureau whence they might draw everything necessary for their ministrations to the men in the service. The Association was founded by the Rev. John J. Burke, C. S. P., editor of the *Catholic World*. For over a year its work was maintained by private contributions, until it was brought under the direction and supervision of the National Catholic War Council.

Its growth was remarkable. New York City established the first Chapter, and because it was a shipping point and an important port of embarkation, it became permanently the central distributing office. Other cities caught the spark, and Newark, Boston, Wheeling, Los Angeles, San Francisco, Trenton and Utica quickly followed with their Chapters. Within a year's time fifty-five Chapters were affiliated and working vigorously. The same spirit that wrought the wonder of liberty bonds, of war drives and war farms, of meatless, heatless and sugarless days also carried to a surprising success the work of the Chaplains' Aid, with its added appeal to Catholics of love of God and His Church.

At an early stage of the work the necessity of an organ of appeal and report, a point of contact between chaplains and contributors, became evident, and the publication of a monthly bulletin was undertaken. This proved useful in extending and co-ordinating the work, and in keeping lonely chaplains in distant corners of home camps and foreign battlefields in touch with their co-workers.

Spontaneous was the response of the Chapters to all appeals emanating from the central office. Altar linens, vestments, religious articles of all sorts flowed in a constant stream to headquarters. Chicago and St. Louis Chapters extended their work over several States; smaller places, such as Green Bay and Burlington, Wis., Cascade, Iowa, Morris, Minn., and Massillon, Ohio, were put upon the map by reason of their activity in the work of the Association, out of all proportion to their size. Particularly zealous were the religious in convents. The thrill and exaltation of war work penetrated beyond cloister walls; frequent were the stories of nuns sewing and knitting in convent gardens, in time of retreat.

The Association aimed to be "all things" to the chaplains, to supply at once every religious need of soldier and sailor. It boasted of no uniform; red tape was eliminated. Every request was treated individually; to ask was to receive. Speed was the great essential in the routine of the Association; it must never fail the chaplain whose successful work depended upon it. There was always the sense of taking part in a great spiritual experience. The enthusiasm engendered in the Association was but a reflection of the spirit of the chaplains who went forth like crusaders. One could not do less; one must do more for these champions of God's cause.

The most important achievement of the Association was the outfit supplied to Chaplains, containing everything needful for the Mass, and which was the means of bringing the Holy Sacrifice to every corner of the world touched by soldiers; to camps, battleships, French forests, the very front line itself. These outfits saw service not only in France, Great Britain and America, but in far away Hawaii, in Porto Rico, Japan and Siberia. More than 1,150 outfits were supplied free to chaplains, of which the major portion were distributed from the central office. The number of altar linens provided was about 35,000, which gives some idea of the labor accomplished by the Chapters.

During the entire period of the war and after, the Chaplains' Aid kept in touch, as far as possible, with every chaplain in the service. By letters and circulars it sought to make its field known, and to induce the chaplains to depend upon its

assistance. It co-operated in every way possible with the secretaries of the Knights of Columbus, the Y. M. C. A. and other war agencies, and through these channels learned the needs of the men and supplied them. It sought out and came in touch with every post and every place occupied by the fighting forces of the country.

The Association took up the work of providing religious articles for the soldiers and sailors. It supplied small prayer books from different publishers, and issued a special edition entitled the "Army and Navy Prayer Book." More than 1,125,000 were distributed, in English, Italian, Spanish and Polish. The immediate need of a New Testament was also recognized, and such a book, small enough for the pocket, and khaki-bound, was set up and published, with a special preface by his Eminence, Cardinal Gibbons. Of these, nearly 500,000 copies were distributed. Of rosaries, scapulars and medals more than 500,000 each were supplied; of catechisms, hymn-books, Sacred Heart badges and crucifixes, 100,000 each. A special Sacred Heart button originated by the Association was very popular; 75,000 were used.

Another important work was the providing of spiritual literature for the men in the service; and none can measure the good accomplished by the pamphlets handed out casually by the chaplains or picked up from the tables in the K. of C. hut and the visitors' house. The Association published such leaflets as the "Chaplain's Catechism," "Confession in English and French," "Confession in English and Italian," "The Honor Legion," "Catholic Loyalty," "The Armed Guard," "A Soldier Saint of Italy," "The Buccaneer of Christ," "A Saint for Soldiers." Among the more popular publications have been the "Faith of Our Fathers," "The Question Box," "God and Myself," "The Hand of God," "The Name of God," "The Imitation of Christ," and "Marriage and the Family." Others touching on the attitude of the Church towards Socialism, on the ceremonies of the Mass and on Confession, have been in great demand. "The Honor Legion," an appeal to soldiers and sailors to lead an upright, clean life, received the official approval of the Committee on Training Camp Activities; many thousands were distributed by government authorities. At the request of the Government it was translated and published in Spanish.

A department of the Association was devoted to the furnishing of altar breads, weekly or bi-monthly, to chaplains in the service. These were sent by parcel post in cylindrical boxes; 925,000 have been supplied. Altar wine was also provided for those who found it difficult to obtain a supply, such as navy chaplains and those in southern camps.

Where Benediction of the Blessed Sacrament was possible, the Association provided the necessary vestments and sacred vessels; and this was true of the greater number of K. of C. huts and army hospitals. About seventy-five such outfits were supplied. Altar furnishings, statuary, confessionals, Stations of the Cross, tabernacle veils, sanctuary lamps brought the very atmosphere of his holy religion to comfort the soldier in the bare, unhomelike surroundings of the training camp.

At Christmas time there were cribs to emphasize the joyful season; on Palm Sunday there were palms; portable organs, music for Mass and hymn-books encouraged ambitious choirs; to hospitals were sent reading matter and puzzles, games and scrap-books, woollens, canes, comfort kits, victrola and pianola records, and sick-call outfits. The list is unending in its variety.

The work of the Association never knew monotony; its character was ever changing. During the war it went forward with a rush, tumultuously. The wants of chaplains and troops going overseas took precedent over all else. As in all war work, there was scarcely breathing time. From the beginning, the chaplains seemed to feel the comfort of an organization

that would back their efforts. The central office was frequently their last contact with home before departing overseas; it was often the first to welcome them on their return.

With the armistice, the tide turned. The wounded came home to the army hospitals, which grew overnight like mushrooms. Chaplains were appointed to these hospitals, and to the transports which were to carry home the vast, conquering army. The demands upon the Association were greater than ever; the opportunities for good work by the chaplains were vast, since they found a fertile field among men sobered by the harrowing experiences of the war.

The work of the Association proves the necessity, no matter what the size of the army and navy may be, of maintaining some agency that will guarantee assistance to the chaplain in supplying the religious needs of his men. The Chaplains' Aid Association is once more dependent upon voluntary contributions, and as long as these are forthcoming, it will not cease its work for Catholic chaplains in the army and navy.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Christianizing the Italians

To the Editor of AMERICA:

The letter published in *AMERICA* for September 17, "Christianizing the Italians," is an insult to the Hierarchy of the United States. Why do American Bishops have and keep a large number of Italian priests, both regulars and seculars? These priests are working for the welfare of the Italians in the various large centers of the United States. If the Italians are selling their souls wholesale, as the writer states in his letter, all our Bishops are guilty of gross negligence in not seeing this sale of souls of our Italian brethren. If it is true that the Italians are selling their souls and the souls of their children, the Protestants are meeting with great success in proselyting. But the result of all efforts made by the Protestant missions, both at home and abroad to pervert the Italians, is negative. And this proves that the writer of that letter, "Christianizing the Italians" is prejudiced, full of race hatred with an overflowing heart of unholy guile.

The writer of the above mentioned letter says in it, that the Italians are not keeping the Commandments. Indeed, that writer never knew the Decalogue himself, because his letter is unchristian. The Italians have their faults like all other human beings, but they are not yet at the low level described by prejudiced men. Thanks be to God, the Bishops of America are not lacking in vigilance to shelter the Italians from selling their own souls and those of their children.

New York.

LUIGI PATRIZI.

To the Editor of AMERICA:

A gentleman named Bennett is such a perfect Christian that, through your magazine, he finds it rather "difficult to be patient" with Father Nepote, simply because the latter had the courage to confess a truth, when he said that the Italians are "Catholic at heart." And since he knows more about the Italians than Father Nepote, he goes on to prove that the latter's statement is a lie. "The Italians," he argues, "by requiring our energy and money to keep them 'Catholic at heart,' by the scandal they have given by their failure to practise their religion, have put the Faith back in this country by twenty years." This is a terrible charge, if true, but, thank God, it is not. It is not, first, for the reason that if the Italian Catholics "required American energy and money to keep them in the Faith" that does not say that they were granted either the one or the other. But even granted that they did receive "energy and money" that they might remain Catholics at heart, the gentleman would seem very inaccurate in saying that they, in accepting it, "have put the Faith back in this country by twenty years."

The Protestants have given them likewise, but in vain, energy and money, and show more sense than Thomas Bennett by reporting great success. Secondly, there is an "Official Catholic Directory" to show that the Catholic Church of America has never once in all its history been either decadent or stagnant. A certain priest once stated that the Catholic population of the United States should have been increased by four or five million souls a year on account of the great immigration from Catholic countries. He forgot to notice that foreigners, almost in equal proportion, repatriated every year, and concluded his statement by asserting that a great many Catholics, coming to this country, were lost to the Catholic Church. Perhaps the gentleman from Kansas City is still influenced by that statement of very unhappy memory. Maybe he will be surprised to hear that the 3,000,000 Italians in this country have built 1,200 Catholic Churches and are at the present time supporting 1,280 priests.

Moreover, if Pius X said that the Italians were not instructed, he did not mean, by that, to insult a race, as Thomas Bennett thinks. Had the German or the Irish people come under the same consideration, he would have spoken in the very same way. For, since perfection is rarely attained, his words had an encouraging and not a reprehensive character.

What excites most the gentleman is the fact that "the Italian does not practise his Faith." Evidently he has been scandalized by some Italian Catholic "who does not attend Mass, or frequent the Sacraments" and has come to the conclusion that all the Italians are like that bad friend of his. Is that logic? No, that is only, as Mr. Wilson said lately of his enemies, "curious aberration of thinking," "amazing ignorance," "pygmy mind" of men "whose heads are only fit to serve as knots to prevent their bodies from unraveling."

The fact that the Italian "detests the clergy and sends his children to the public school" is a consequence of what he is. I am an Italian priest in care of Italians, and can say that haters of priests, among Italians are by no means in greater proportion than they are among other nationalities. The priest, for Italians, in this the land of their adoption, is vested with the full authority, dignity and prerogatives of his high mission, even more than he is in distant Italy. For them, in this country, the priest is not only the "ambassador" of whom St. Paul speaks, but also a physician in their sickness, a lawyer in their quarrels, an adviser in their troubles and a father in their necessities. He is the only man whom, when they are placed in temporal want, they trust, as they do also in their spiritual needs. Consequently, they love and revere him. But if they send their children to public schools, they do so not out of a spirit of contradiction, but because they either have not a Catholic school of their own, or have not been admitted at that of the Americans. Some twenty-five years ago, nay, even today, the Italians cannot gain admittance to some American Catholic churches, either because they are not dressed well or because they cannot afford the door fees. And then Thomas Bennett has the courage to mention "America's energy and money" as constituent of our Italian Catholic churches! He is echoing what is said by certain priests, who refuse a church and a priest of their own to the Italians of their district, on the ground that the latter cannot support them. But the real reason is that they love to fill their registers and something else with Italian baptisms, marriages and funerals.

Comparisons are odious. But since Thomas Bennett has made one, another is not out of place. "The German," he says, "Poles, Bohemians and others . . . practise their Faith, built and supported their churches and schools, did not rely on the resources of American Catholics and did not barter their Faith for a mess of Protestant porridge." Yes, but if we wish to consider only the imperfections in a people, we must here say that it was not the Italians who created the very dish within

which "the Protestant porridge" is being served to them; some one else is to be blamed for it. Nor are the Italians the ones who established the Independent Catholic Church in America and are today resuscitating the spirit of John Huss. Mr. Bennett, I am sorry for you, but no one can say that it is the Italians who resort to divorce, who practise race-suicide, who are addicted to alcoholism, and contract mixed-marriages in America.

The Italians, being poor, are only accepting material help from Protestants. Why do not the American Catholics replace the Protestants? The Italians that come to this country are Italy's poorest class. They come here heavy laden with debts, either accompanied by or separated from a very large family which they must support. Now can any one give what he has not got? In other words, how can these poor Italians be called avaricious? We are rather proud to state that notwithstanding their poor conditions, our 1,200 Italian Catholic churches and the 1,280 Italian priests are supported as well as they are by the Italians, not only for themselves, but also for all those Americans that likewise are too poor to respond to the many urgent calls made upon them by their own pastors. As far as the rich Italians are concerned, they do not come to this country. Still not even they can be called avaricious. For it was through their unbounded generosity that on Italy's soil there arose those well-endowed great basilicas and cathedrals and other monuments which the American tourists are never tired of seeking and admiring with wonder and veneration. In building them and in enriching their patrimony, only one Pope, Leo X, appealed to non-Italians for financial help, and then instead of money, we had the Reformation.

Hillsville, Pa.

NICOLA FUSCO.

To the Editor of AMERICA:

I have no desire to enter into a useless controversy as to the part which the Italians in this country have played in the upbuilding of the Catholic Church. One of your recent correspondents has made such sweeping statements as to the extent that the Italians contributed to the material support of the clergy, to the construction of churches, schools and to other purposes of a religious nature, that I feel compelled to bring to your attention an item published in the Washington papers only yesterday. It is to the effect that teams have been organized to collect money for the upbuilding of the Church of the Holy Rosary in this city, which is intended for the Italian-speaking Catholics of Washington. In one evening \$4,050.00 were contributed by Italians. One man in the poorest circumstances gave liberty bonds which he had been able to buy only on the instalment plan and which represented a large part of his tangible wealth. If the Italian residents of the United States were everywhere to have churches of their own and *naturales sacerdotes*, to use the words of Leo XIII, they would respond to the call of their pastors with the same edifying unity and enthusiasm as has been the case in Washington. The mistaken policy of attempting to absorb them, wholesale and over-night, within English-speaking congregations, has given rise to unsatisfactory conditions in certain regions of this country.

Washington, D. C.

C. E. MCGUIRE.

Solution of the Railroad Situation

To the Editor of AMERICA:

It has been said of Cardinal Newman that he could sum up the whole intention of a subject in a short, crisp sentence, the adversary being punctured before he was aware. I thought of this characteristic of Newman while reading an editorial in AMERICA recently in re public and private ownership of the railroads of the country, where the pregnant expression occurs that in the elimination of healthy competition and the destruction of initiative lies the vital weakness of public ownership. You are right; there lies a weakness as we measure such things

today; and if we add the remark of the Hon. Joseph Irwin France, Senator from Maryland, that he foresees great perils in the adoption of the co-operative form before there has been developed the true spirit of co-operation and a large capacity for co-operative effort, we might say that the argument against public manipulation has been placed on a psychological as well as a logical foundation. It is not meant to say the argument is unanswerable; presumably counting-room terminology cannot always be successfully applied to broad, economic principles.

In so far as the railroad situation relates to public ownership, plus private management, or something akin thereto, one fact stands out distinctly, and everyone connected with railroad legislation agrees that a return to the old order is an improbability; indeed, when we consider the three economic forces that are ever at work shaping and narrowing the issue, it might confidently be said that a return to the old order is an impossibility. There stands the tax-payer, stripped almost to the bone, demanding protection, by his side stands the security-owner praying for dividends on \$16,000,000,000, and between them, yet more ominous than either, stands labor, complaining of injustice.

Out of this triangle of forces two diametrically opposed solutions for the railroad problem have emerged, namely, the Plumb plan and the Cummins plan; the former standing for Government ownership and operation by private corporation; the latter based on privately-owned, profit-making capital. The plans maneuver around the questions of "ownership and operation," "mergers," "regulation of securities," "rates and return on capital," "distribution of profits," "financing," "wages," and so on, but are, as said, substantially opposed one to the other.

As to the Cummins plan. Senator Cummins, its author, is neither radical or reactionary. He is a lawyer, a student, a thinker, a level-headed man, the best-informed man on railway matters in the Senate. He speaks neither for Wall Street nor the Socialist. Aside from all else in his plan the intermediary wage commission of railroad executives and employees, and the board of fifteen directors upon which classified employees have representation would, I think, receive the endorsement of the Bishops' labor program; and the proposal for a "fair" return on the actual value of property of the railroads sounds good. But the attempt to take away from labor the right to strike is bad business, it would not stop the strike, but would create a species of outlaw. Then the plan has a bureaucratic trend, showing the vicious tendency of our times to substitute delegates for representative government.

Nor is the author of the plan which bears his name, Mr. Plumb, an anarchist or worse. He is a student of political economy, very forceful and, if his premises be accepted, a logical thinker. Organized labor is falling into line behind him, giving him, it is claimed, 10,000,000 adherents. But his strongest allies are such men as wrecked the New Haven and a few groups of bankers who still persist in eighteenth-century economics, not to mention the wise folly of Gary and his kind, who would pull down the pillars of the temple. This man Plumb takes his premises from the heart; he has all the zeal of an apostle, obsessed by the plan which he has conceived, and when he speaks or writes on the subject his eloquence sways. He believes that the three partners in his plan—the public, the operating officials and "other employees," are a humanly perfect combination; that with the simple device of pro-rated dividends, the Interstate Commerce Commission holding tightly the rate-making reins, collusion among "employees" to the detriment of the public would be an impossibility.

So much for both these plans and their authors. It is upon the law that will emerge from these two that constructive Catholic thought should concentrate. After all, the traditional American way of arguing, threatening, fighting and finally reasoning together will prevail and the lion and the lamb lie down together. Such is the hope of all thoughtful men. But during the amorphous period the spirit of the Catholic War

Council should inspire Catholic men, all Catholic men, to use their influence to bring the consciousness of justice into our legislative halls. Reviews, like AMERICA and other high-class Catholic periodicals can do much; organizations can do much; the individual can do much; all together we can move mountains.

I am not writing to argue; nor to defend a thesis. I merely wish to call attention to a few facts everyone interested in the economic outlook, and who is not? should know. Soon excitement attendant on the controversy over the League and the Treaty will have passed, and the country, immersed in the high cost of living, will give close attention to whatever promises relief. As to that, the first panacea offered will be railroad legislation, bringing to the fore the radical thought of the day. *We must bring to the fore the constructive Catholic thought of the day.* And that will be a task, for thanks to bitter disappointment with men in high places the world over, justice in the abstract appears nebulous and evanescent; men accordingly will concern themselves with singular and particular facts, such as confront them here and now, and so we may expect labor to continue alarmingly restless; present semi-amicable relations between capital and labor, not standing the strain, and re-adjustment being impossible without recourse to the strike, the lockout, or worse. To exacerbate conditions thus difficult, the reactionary and the radical stand opposed as never before, and that opposition is sure to become rampant.

It is related that the brilliant Lucretius completely converted Horace to the philosophy of Epicurus by pointing out that thunder could not be the voice of the gods since that phenomenon never occurred except when there were clouds about. But one day while dreaming over his beloved *merum* a thunder clap in a clear sky brought Horace to his feet. "What a fool I have been to neglect the gods," he cried; "but at once I shall set sail again and renew the rational course I have deserted." Let us Catholic men be more prudent, swayed by no sophistry, seeing as it were from afar, keen in sight, able to foresee "the event of uncertainties."

Pittsburgh.

THOMAS J. FLAHERTY.

London Views

To the Editor of AMERICA:

Since my arrival here I have endeavored to ascertain what the general opinion is regarding the League of Nations, and I have been surprised to find how slight is the interest in that compact. As far as England is concerned, the prevalent opinion is that the purpose for which the League is to be established has already been served. Under its sanction she has secured possession of the German Colonies subject to mandatory conditions that mean little, seeing, be it said, to England's credit, how she has dealt with her *far-over-the-seas* possessions.

There would be disappointment were America not to approve the agreement to come to France's aid under a certain contingency, and yet some realize that in entering into that compact the President is undertaking something not contemplated by the Constitution of the United States. It is felt Mr. Wilson was made or induced to swallow the Shantung pill and the fact that the Allied Government got the United States to bring China into the great war without disclosing the secret treaty with Japan, and that those Governments have treated China herself scurvily would not seem to bring a blush to the serene countenances of the Allied diplomats.

Mr. Wilson's *gaucherie* in appealing to the Italian people over the heads of their Government in regard to Fiume certainly infuriated the Italian politicians and has not appeased the Italian people. There is on the whole a smile of contemptuous commiseration for Mr. Wilson's entry into European diplomacy on a grand scale, and it is felt all propriety was violated when the head of a great State came himself to mix in the diplomatic wrangle. However, here they say that is America's concern, we got all we wanted, the fourteen points notwithstanding.

London, England.

E. E.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Has Labor Any Friends?

FOOD rots by the ton on the deserted docks of New York, while in the great city prices soar and thousands face starvation. At the very time when a maximum of wise production and a minimum of wastage are imperative, capital and labor take up arms in a bloody struggle. And, for once, at least, capital is not wholly in the wrong.

When the great Leo XIII publicly reaffirmed the right of working men to band together for the purpose of securing a complete recognition of what is theirs under the natural and Divine law, he by no means set the seal of his august approval on the American trade union, as it has shown itself during the last six months. On the contrary, he solemnly warned the worker that unless his union, founded and conducted on the principles of Christianity, carefully avoided everything tending to split civil society into the hostile factions of capital and labor, it would operate to his undoing. The fulfilment of the Pontiff's warning and prophesy seems at hand. The public has dealt patiently, frequently to the relinquishment of its own rights, with the labor organization. Because of the undoubted wrongs that the worker has too often suffered, Catholic publicists in particular, have inclined to overlook the occasional excesses of the trade unions, and to hope for better things. But of late, labor appears to welcome each new leader bearing a firebrand, with a welcome warmer than that given his predecessor. In the pursuit of its rights, labor has forgotten that the public, and even the capitalist, has rights equally valid. It now seems to look upon itself as a privileged class; what it once denounced as the root sin of the capitalist, it now takes to itself as a virtue. And if the law of the land stands in the way of further progress, so much the worse, say the extremists, for the law of the land.

What organized labor needs most just at present is candid criticism. What it needs least are some of its present "leaders", who propose the theory that 107,000,000 Americans must bow to the will of the 3,000,000, who are affiliated with the American Federation of Labor. It is easy enough to denounce the Government before a cheering crowd of Reds, who lead labor about by the nose, but not quite so pleasant to languish in jail, while the wife and children starve. If the labor leaders have not gone utterly mad, they will write down respect for the law and unfailing reverence for all legitimate authority, as the first requisites in every organization for the toiler. No man ever got anywhere in this country, except to jail or a felon's grave, by organized opposition to the law of the land, in defense of his "rights". Has labor any friends? Let them speak, at once, and in no uncertain tone.

The Rector Discusses His Church

THE Catholic visitor to New York, who strays into a certain ecclesiastical building on West 47th Street, will be puzzled for a moment; but the initial bewilderment will quickly yield to pity. In spite of the red lamp which burns dimly in the distance, and the lonely confessionals near the door, he will realize in the second instant, that he is not in a Catholic church, but in a building which in many respects resembles a Catholic church. His guide-book will inform him that he is in the church of St. Mary the Virgin, an organization which, styling itself Catholic, is under the jurisdiction of that very worthy Protestant gentleman, the Protestant Episcopal Bishop of New York.

No one will suggest that the clergy of this church and their parishioners, are "playing at being Catholics"; yet the visitor cannot but marvel at the temerity of men who, without warrant either from the Archbishop of New York, or their own perfectly Protestant prelate, assume jurisdiction in what purports to be a forum of conscience. The wonder of it all, will deepen, on reading in the current *American Church Monthly* the truthful comment passed by the Rector of St. Mary the Virgin, on his Church and its prelates:

In the Anglican Communion you may deny anything you please; it is only when you affirm that you are in danger. The only thing for which one risks being disciplined is *belief*. Throw the Creed overboard, if you like; all that will happen will be a mild assertion from assembled bishops that the Church really does value the Creeds, although appearances are against her. But be very careful you do not say too many prayers, or the wrong kind of prayers. There is nothing that irritates the authorities so much as to see people praying. The worship of Our Lord in the Blessed Sacrament will bring the authorities down on you—the same authorities who peacefully sleep through the loudly trumpeted denials of all the central facts of the Christian faith.

Were a Catholic to venture upon similar criticisms, he would at once be accused of bitterness, and a desire to score a controversial point at the expense of strict accuracy and charity. Nevertheless, they are very true,

and in view of their undeniable character, the wonder grows why the Rector of St. Mary the Virgin's still adheres to so faithless a Church, and to pastors who condone irregularities in comparison with which adultery is a bright badge of virtue. A Church in which you may "throw the Creed overboard, if you like", is not the bark that will bear us swiftly into the harbor of God; authorities who are indifferent to "trumpeted denials of all the central facts of the Christian faith" are not the pilots appointed by Jesus Christ. They are steering straight for the reef, and how can the adherents of St. Mary the Virgin's escape destruction? Through their Sacraments? All schismatics and many heretics have those sacred rites. Through their good intention? Possibly, but if eternal salvation may be safely staked on a good intention, why belong to any Church at all?

Bolshevism and the Bolshevik

A QUESTION frequently put and not easily answered is, "What is the cause and aim of Bolshevism?" A Bolshevik is not simply a grimy individual in a red shirt, who goes about with sticks of dynamite. He may be a very polished gentleman, who from the quiet of his study, directs the affairs of State. He is not merely a malcontent, eagerly desirous to destroy the present industrial status, to remold it nearer to his heart's desire. He entertains no such constructive ideals; nevertheless his activities are planned in accordance with a very definite programme. A New York Catholic lawyer, Mr. Alfred J. Talley, answers the question with insight and accuracy, when he says, "The dominant aspiration of the Bolshevik is to destroy the idea of God".

There is the answer in the compass of a single sentence. The Bolshevik is nothing new. He is not confined to a single class, but is found in all ranks and ages. He is the astronomer who fixes his gaze on the mire and denies the shining stars; the scientist, who looks into his test tube, and finding no God in the murky sediment, declares that God does not exist; the philosopher who cries out against the Infinite, because he cannot measure its depths in the shallows of his feeble mind; he is the rich man whose heart is so filled with the love of this world that no room is left for God; he is the poor man, out of whose life God has been cast by the evil spirits of envy and anger and hatred; above all, he is the educator who cares not what the child may learn, providing only and always, that his innocence be not contaminated by any touch of life's supremest wisdom that men and women have been placed on this earth to praise, revere and serve God, and thereby save their immortal souls. Rich and poor and learned and ignorant, in high station and in low alike all own one dominant aspiration, "to destroy the idea of God".

That this frightful disorder has made wide progress

among our own people, one fact taken from many, the fact that out of every ten Americans only four are associated with any religion of any kind whatsoever, bears mournful and irrefragable testimony. And for the growth of this shocking spirit of irreligion, with its evil consequences of immorality in private life, industrial oppression, and dishonesty in the State, one institution must bear the chief blame.

We in this country have made easy the progress of Bolshevism by driving out through legislation the teaching of religion in our schools. Our children may be taught the lives, the wars and the amours of every god and goddess of pagan mythology, but the name of Jesus Christ must not be spoken in the school-room. The walls of the schoolhouse may show the pictures of real or fabled heroes of Greece and ancient Rome, but no picture of the Saviour of men or of His Immaculate Mother may be shown, lest some squeamish soul in this Christian country be sore offended.

If we continue to sow this wind, we shall inevitably reap the whirlwind. Placing our children in schools from which Jesus Christ is by law excluded, to make room for the ideals of paganism, we can look for no other result than the gradual decay of justice and morality among our people. An avowed purpose of the Smith-Towner bill for the establishment of a Federal domination over the local schools, is to stimulate the growth of a strong, healthy American spirit. This purpose will never be attained by legal measures to strengthen schools which know not Christ and His law, at expense of schools in which God and His Christ have the first place.

"For Better or Worse"

IN one of the chapters in an excellent little book by Mrs. A. Burnett-Smith of which the sub-title is "An Englishwoman's Impressions of the American Woman in War-time," the author reports an interesting conversation she had in the dining-room of a fashionable hotel with a man who knew New York. The lady had expressed the concern she felt regarding the attitude taken by large numbers of Americans "towards what old-fashioned people still persist in labeling holy matrimony," and after quoting a newspaper which alleged "that one out of every ten marriages here ends in divorce" asked her companion what we were "going to do about it." "It's the women's fault," he gloomily answered. "Our women are shirkers."

"Fact is," he went on, "it's too dashed easy for us here to get our heads out of the noose,—easier than to get 'em in sometimes." "Of course it's all fundamentally and dreadfully wrong," I said, looking him straight in the face. "'For better or worse,' the service says and the vow's got to be taken literally, and stood by, to the bitter end." "You'd go as far as that?" he asked in apparent surprise. "Every step of the way. I'm with the Romans in that; at least, I don't believe in divorce." "Not even for the major sins?"

"Not even for the major sins. In business honorable firms have to stand by their bad bargains as well as the good ones; it's the only way the commerce of the world can be held together. Should we be less particular about our matrimonial

engagements on which the future of the race depends? We've got all wrong somehow with our marriage standard, and you are more wrong in America—at least more of you are wrong I should say—than anywhere else in the world. But you are more open about it."

"That surely oughtn't to be a bad thing. But no divorce!" he repeated. "Infidelity, drunkenness, cruelty, drug-taking, insanity, a ghastly crew, aren't they? You'd make poor devils stick to any one, or even them all?"

"You don't cast off a member of your family, thrust him or her out of the home, because he or she happens to be stricken with a physical disease. You keep him there, and try to cure or at least to patch him up." . . .

"In this room I see five men and six women," he said, "who, between them, have had more than thirty matrimonial affairs. See that woman in the cyclamen pink frock? She's with number four." . . .

"I see very little difference between her and the woman of the street," I said calmly. . . . "It is a betrayal of the race, that's what it is. After all, the primal object of marriage is children, isn't it? Where do they come in when they happen to have cyclamens for their mothers? I'm told there are children in America today, poor lambs, who don't know where they belong. . . . "Then surely something's got to be done, a bar sinister placed on these unholy and casual alliances, masquerading as marriage. It's as bad as polygamy; worse, because it pretends to be something better. . . . During the decade before the war there was a steady shirking of motherhood and of every kind of responsibility. One day some years back in London where my husband had a large family practice, he was counting all the married girls in it who ought to have been mothers, and were not. There was nothing earthly to prevent them because they were all healthy, strong young women, perfectly normal in every respect. They were just shirkers pure and simple, afraid of their figures and of having their good time interfered with. Spoiled, selfish, pleasure-seeking creatures, every one. Of course husbands are not kept that way, but apparently they were willing to take the risks."

Before the conversation ended the two diners had reached the sensible conclusion that "Men and women, and especially women, since they are the leaders in every great moral movement, must accept full responsibility for their sex, shirking nothing, regarding it as the charge God has given them to keep for Him here. No other form of service, however noble, will palliate neglect of this."

Every person of discernment must own that this sensible English woman's strictures on the scandal of divorce in this country are richly deserved. Though Catholic women are of course free from that reproach, it is much to be feared that what the writer says about the "shirking of motherhood" will hit many a well-to-do Catholic wife whose selfish love of ease and snobbish social ambitions keep her from bringing up an old-fashioned family. For she knows that children are not allowed to live in the "very exclusive" apartment for which her husband pays so high a rent, and, worse still, she is feelingly aware that the duties of motherhood seriously interfere with the incessant round of dressing, dancing, touring, golf and bridge, to which she has become so passionately attached that without them her life would seem wretched and worthless. But there can be no true happiness in the Catholic home where the prime

duty of marriage is sinfully evaded, and persistence in that selfish form of wickedness sometimes ends in the offending couple's ceasing to be Catholics by seeking in the civil courts a thoroughly "Protestant" divorce quite like their "fashionable" neighbors.

"The Apostolical Christian" of Today

IN a well-known sermon preached two years before he became a Catholic, Newman, it will be remembered, first described by the adroit use of numerous texts from Holy Writ the most striking characteristics of "The Apostolical Christian," namely his piety, his unworldliness and his spirit of joy, and then the preacher, to the astonishment, no doubt, of his Protestant hearers solemnly asked:

This model of a Christian, though not commanding your literal imitation, still is it not the very model which has been fulfilled in others in every age since the New Testament was written? You will ask me in whom? I am loth to say; I have reason to ask you to be honest and candid; for so it is, as if from consciousness of the fact and dislike to have it urged upon us, we and our forefathers have been accustomed to scorn and ridicule these faithful, obedient persons, and, in Our Saviour's very words, to "cast out their name as evil, for the Son of man's sake." But, if the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called but Christians after the very pattern given us in Scripture? What have they done but this—perpetuate in the world the Christianity of the Bible? Did Our Saviour come on earth suddenly, as He will one day visit it, in whom would He see the features of the Christians whom He and His Apostles left behind them, but in them? Who but these give up home and friends, wealth and ease, good name and liberty of will, for the Kingdom of Heaven? Where shall we find the image of St. Paul, or St. Peter, or St. John, or of Mary the Mother of Mark, or of Philip's daughters, but in those who, whether they remain in seclusion, or are sent over the earth, have calm faces, and sweet plaintive voices and spare frames, and gentle manners, and hearts weaned from the world, and wills subdued; and for their meekness meet with insult, and for their purity with slander, and for their gravity with suspicion, and for their courage with cruelty; yet meet with Christ everywhere—Christ, their all-sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His Name's sake?

It was of course the High Anglicans' desire to make Protestantism produce the type of "Apostolical Christian" so beautifully described in the foregoing passage, that has given birth to the various Protestant Episcopal "Religious Congregations" which were started within the past fifty years or so in this country and in England. But consistent Protestants like Dr. McKim and clear-headed churchmen like Bishop Gore realize that there is no place for Newman's "Apostolical Christian" in the Protestant Episcopal Church of today, a conviction that is strengthened by the issue of the experiments made in England by the "Benedictines of Caldey" and in this country by the "Graymoor Franciscans" to ingraft monasticism and the convent life on the Anglican system. Both communities ended by becoming genuine Catholics.

That American Episcopalians are still striving to make the religious life thrive in their Church is of course a matter of common knowledge, and the fact has been evidenced quite recently by the appearance of a readable little book of essays called "From a Convent Tower" written by the Rev. J. G. H. Barry, D. D. who is Rector of the Church of St. Mary the Virgin, New York, and apparently the occasional chaplain of some exceedingly "High" "Sisters of the Holy Nativity." The author describes the consolations and advantages of the religious life almost in the language that a real Catholic would use, and he gives the "nuns" many valuable ghostly counsels. But how absurdly "comprehensive" that communion must be which can offer in the same

breath a "Romish" cloister to vow-bound women and a religion of mere "efficiency" to socially ambitious business men does not appear to strike Dr. Barry at all.

If the "Sisters of the Holy Nativity" really believe that Our Divine Lord is present as God and Man in their convent-chapel and that their souls are shriven by the confessor's "absolution", our Catholic readers should earnestly pray that the spiritual Communion these Anglican nuns make whenever they go to the altar and the acts of perfect contrition they perhaps repeat whenever they "go to confession" will eventually bring them into the only Church where the religious life can be safely and profitably lived, and where Newman's "Apostolical Christian" is a glad reality today.

Literature

A NEW CATHOLIC POET

THE book-shelf of Catholic poets is rapidly filling. Here comes "Shining Fields and Dark Towers," (Lane) a volume of poems, with undeniable claims for room in that brilliant row of books. It has the pass-word of high excellence for admission into select company. The white radiance of truth breaks on it in colors rich and Catholic. Mr. John Bunker, the author of this new volume of poems, has been known for some years through the medium of periodical literature as a poet and a prose-writer with distinction of manner. Although he now makes his first serious appearance before the public in the role of author, he has subjected himself to a long and arduous novitiate in the pursuit of a difficult art.

This stern and ascetical devotion to poetry has left visible traces in a certain impassioned austerity discoverable in the sonnets here published, but more especially in the last poem, the longest in the volume, an antiphonal ode entitled "Quest and Haven." Frankly derivative from Francis Thompson it is a response, an enthusiastic wapentake, which could only pass from one poet to another. Through it breathes the soul of Shelley and Keats and Coleridge, as well as of Francis Thompson. It is the authentic poet-cry uttering solemn verities in the majestic symbols of cosmic grandeur. The following passage, it seems to me, is noteworthy as a vivid impressionistic criticism of Francis Thompson's poetry:

Song comes, with giant strides uneven
Staggering beneath the weight of this world's woe,
With shaggy front storm-furrowed, tempest-riven,
Reeling in anguish and tremendous throes,
And on the iron shores of mortal day
Shatters its golden music in swift-showering spray.

The sonnets have a grave simplicity which establishes their sincerity. They form perhaps the most Narcissine portion of the volume and are occupied for the most part with the struggle of the spirit to burst the straitening sheath of circumstance and to realize its dream of air, light, freedom. It is the universal human agonism, and therefore the legitimate theme of poets. The different moods with which the spirit seeks liberation can almost furnish the most convenient categories for poets. It can be a mood of stoic defiance, like Henty's; a mood of sullen blasphemy, like Hardy's; it can be a mood of reckless cynicism—a common juvenile mood, or of sensuous intoxication, or of bland and unintelligent optimism. It can be a Christian mood. But it is not easy to make the Christian mood interesting, as it ought to be, or extravagantly novel to a degree acceptable in what Carlyle would call the best tea-drinking literary circles. The chief difficulty with the Christian mood is to make its optimism personal, sincere, a

real experience imaginatively transfigured, and not merely the coned lesson of a catechism. It is a difficulty which only a manly poet, who is not thinking first of the crowd, cares to encounter, and only a true poet can surmount. In the light of this fundamental principle Mr. Bunker's sonnets merit serious attention. They reflect a Christian philosophy of fortitude in the red-blooded vigor of a living experience. Once more the pragmatic sanctions of life converge on the old truth that freedom must be achieved from within with Divine instruments rather than by blind and ineffectual sallies against beleaguering externals. It is the ancient wisdom. But the discovery of it, like the discovery of that ancient metal, gold, is not so common as to lack something of the thrill and excitement of creation.

Still, it may not be concealed that a marked preoccupation with one's own wistfulness and its remedies are as likely as not a confession of futility and defeat. The troubled verses of George Herbert for all their Christian mood have always seemed to me leaden-weighted with a sense of failure. Herbert was an amateur, a dainty dilettante, compared with Crashaw, in painful and hard endurance. And the proof lies in the buoyant and convincing air of Crashaw's rapturous, light-hearted and almost contemptuous oblivion of sorrow.

It was probably a recognition of this truth which determined the arrangement of these poems. The reader passes through "shining fields"—Watteau-like bits of landscape—before he comes to the "dark towers". Doubtless the poet's progress was contrariwise and began from his last line: "And ever the way of Sorrow shall be the way of Song." The lyric spirit that has emerged from the valleys and won the higher and sunnier plateaus pervades the larger part of the volume. The poet has learned that

Whoso is faithful warden of desire
And o'er his bosom wields control complete
Hath deep within his soul a bower meet
For shadowy ease and chaunt of woodland quire.

As a result we have a distinguished collection of short poems in which lyric delight in the joy of life has an undertone of quiet gravity. We would quote if space allowed "Earth-Music," "The Flute-Player," "Ballade of Faces Fair," "To a Little Girl Who Died," or one of the exquisite lyrics in the dainty Caroline manner, especially the charming "Capitulation". The lines "On Bidding Farewell to a Poet Gone to the Wars" were welcomed when they first appeared in the *Bookman* as furnishing a graphic and characteristic glimpse of Joyce Kilmer. "The Look," by its brevity will serve for quotation:

Your grave and sorrowful eyes,
Clouded with sudden pain,
Forever and forever
With me remain.

To my so thoughtless words
This was your still reply,
Whose eloquence yet fills
My earth and sky.

I shall content myself with saying of Mr. Bunker's experiments in free verse that Mr. William Dean Howells ought to like the "New York Sketches," and that "Tin Symphony" is a very ingenious defense of the vers-librists. Mr. Bunker, however, leaves no one in doubt that he seeks to be original with the recognized instruments of his art. He appreciates with a note of exaltation the dignity of the poet's office. His words convey the suggestion of nice choice; his phrases have the deliberation of a ritual and move with ceremonial cadence.

JAMES J. DALY, S. J.

REVIEWS

The New Black Magic and the Truth about the Ouija-board. By J. GODFREY RAUPERT, K. S. G. New York: The Devin-Adair Co. \$2.00.

The pernicious heresy of Spiritism is now spreading so rapidly that the writings of its propagandists rank in popularity with best-selling novels, mediums are doing a thriving business and the ouija-board is probably being more widely used today than ever. Therefore this excellent book on the anti-Christian character of Spiritism and on the perils to body, mind and soul to which those who dabble in its unholy practises are almost sure to succumb, could hardly be more seasonable. "The New Black Magic's" author is a convert to Catholicism who was formerly a Spiritist himself and has already written several authoritative works on the nature of séance-room phenomena. Mr. Raupert first examines the claims that Sir Oliver Lodge and Sir Conan Doyle make for their "New Revelation," proves its lying, pagan and immoral character and then gives numerous instances of the deplorable effects of Spiritism he has observed in those addicted to the delusions. He shows that "indubitable spirit-messages" . . . cannot be received without the cultivation of a certain degree of *mind-passivity* which is the "open door by which the personality of the investigator is invaded" and once the evil spirit secures easy access to it, the investigator's temporal and spiritual ruin is only a question of time. Anybody, moreover, can be a medium, provided he is willing to "allow his body to serve the ends which the spirit has in view." "Many hundreds of persons," says Dr. Carrington, "become insane every year" from using the planchette and Sir William Barrett testifies that he has observed "the steady downward course of all mediums who sit regularly."

The "vital force," says the author, which leaves the medium during a séance will reduce her weight as much as seventy-three pounds and it is this vital force which, manipulated by the demon who is present, moves a planchette, a chair or a table or gives shape to a human form which can be vaguely photographed. Mr. Raupert's investigations have lead him to the conclusion that the main sources of information drawn upon by the spirits are the subconscious minds of the medium and the sitters" and in a most interesting account of a séance he tells how he caught the spirit in a lie and forced him to confess: "I obtained all the needed information from your own silly thought-boxes. You sit there like a set of fools, in a passive state of mind, by which I am enabled to read your minds as you read your New Testament." "The New Black Magic" is a book which should be widely circulated as a corrective for the dangerous practises that so many of those outside the Church, and not a few silly Catholics, also, are dabbling in nowadays in the hope of getting news from the spirit-world. But

whatever "information" comes in that way is either gained naturally by the practice of telepathy or is a downright fraud on the part of the medium, or is sent by the father of lies himself.

W. D.

St. Thomas Aquinas and Medieval Philosophy. By D. J. KENNEDY, O. P. New York: The Encyclopedia Press. \$1.25.

In publishing this little book Father Kennedy has done a great service to the cause of scholasticism. It has been the misfortune of the schoolmen's system to have been misunderstood, to have had its defects thrown into relief and its virtues obscured; and its defenders, no matter how zealous, had frequently no armory but the ponderous and often inaccessible tomes of the great scholastics themselves. There was need, certainly, of a fair, impartial, but above all, clear and concise exposition of just what scholasticism meant. Such, precisely, is the little book under review. "The rise of scholasticism," carefully delineated in its various stages, its "dangers and abuses," very frankly exposed, its "relation to the experimental sciences," form what may be called the first part of the book; while the remaining chapters are devoted to the greatest of the schoolmen, St. Thomas. The book is well fitted to give to the student of philosophy the setting necessary to an understanding of scholasticism. Owing to their serried and unbroken lines of print, the pages do not show at their best, the really exceptional clarity of division in the subject matter.

G. B.

BOOKS AND AUTHORS

"The Lamp in the Desert," by Ethel M. Dell (Putnam, \$1.75) is one of the author's characteristic love stories. The scene is laid in passionate, mysterious India, and the actors are members of the British military colony. Intrigue, disappointment and sorrow are woven into the tale with considerable skill, which moves through a tangle of mistakes to its happy climax.—"The Querrils," by Stacy Aumonier, (Century, \$1.60) has to do with a typical English family, of the old school, steeped in the soft refinements of life, self-centered and self-satisfied, and deliberately oblivious of the sordid side of life. Settlement-work lands one of the members of the family into an ugly entanglement. Shame and disillusionment result, but the family rings true and rises to the situation with that British steadiness which has enabled both the individuals and the Government of that nation to worry through many blunders to final success.—"A Woman's Woman," (Small, Maynard, \$1.75), by Nalbro Barclay, is a study in the form of a novel of woman's place in the world. An old-fashioned wife and mother, out of touch with the modern conditions and aspirations of American life, spends some years in that wholesome devotion to home duties, which was once considered woman's work. Her husband and children, filled with the spirit of the day, come to despise the importance of the role she has played in making for them a home. One daughter is an intellectual, who dreams of civic usefulness on the higher planes of social action and is determined to live her individual life, unhampered by family ties. She grows hard, and finally breaks down through unhappiness and the inability to stifle the cravings of her feminine nature. Another daughter is a light, frivolous thing, with no higher ambition than feverish amusement. She fails to appreciate the worth of an old-fashioned affection and gives her heart and her hand to a gilded rogue. Her heart breaks in the sequel. The husband drifts away from his wife through the spell of a designing actress, and wakes up to a bitter disillusionment. The wife herself breaks up her home and goes in for a brilliant career, but her triumph turns to ashes; both she and the rest of the family are brought to their senses by the untimely death of the son, reconstruct their home, and, when the story leaves them, are in a fair way of recapturing their lost happiness.—"The Land They Loved" (Macmillan, \$1.75) the title of a novel by G. D.

Cummins, was in a special way the farming village of Droumavalla, Ireland, where Eugene Turpin courted Kate Carmody. She had returned from America to learn that Eugene's two brothers had died, one in France as a British soldier, the other in Dublin, as a Sinn Feiner. Much of the book is concerned with the family quarrels that followed the Turpin boys' choice of allegiance. Other episodes are Kate's adventures in Dublin as a cook in middle-class families. The story seems to give a good picture of present-day farm-life in Ireland. The different characters stand out well, especially the high-spirited Kate.—Mrs. Victor Richard's "The House of Courage" (Dodd, Mead, \$1.60) describes how the war affected several Irish Protestant families. Kennedy Gleeson, the leading character in the book, escapes from a German prison and after many adventures comes back to the fair Elodie.

EDUCATION

"Read the Bill; Read It Through"

THERE was once a small boy, in fact, he still exists, and although he served at the altar, I regret to say that he did not know his *Confiteor* very well. Where, towards the conclusion of that sublime prayer, he should have said, *et te, Pater*, he invariably switched back to *et tibi, Pater*, and this switch, as you will see, if you try it, depriving him utterly of terminal facilities, set him a-going again, with no chance of a stop. Sunday after Sunday, his *Confiteor* went around and around, like the phantom ship that never made port; for he simply could not grasp just where the trouble lay.

ILLUSTRATING CONGRESS

I HAVE never heard that the *Congressional Record* was as quotable as Shakespeare, but when I take it up I find myself like my small Sunday acolyte. It is full of a number of things that I don't know and ought to know; things that never appear in the daily press. I suppose that the only way to popularize this valuable publication would be to offer a prize for the best daily analysis, or to issue it with cartoons by Briggs or Oppen, or Tad. There would be no lack, I think, of suitable subjects; "Uncle Joe" Cannon in the act of lighting a new stogie, for instance, or Mr. Champ Clark, viewing with derision and alarm, from the heights of his Democratic virtue, the machinations of the Republican party against the interests of the great common people, would always enliven the report of the Lower House. Not so rich in subjects, perhaps, is the Senate. Senator John Sharp Williams is beyond a cartoonist; his wanderings about the Senate could be fitly recorded only by a battery of moving-picture machines. An exception would be noted when like a lone Babe in the Wood, he falls asleep in the hospitable arms of Senator Penrose's chair, covered with senatorial courtesy, and written leaves of indignant protest, contributed by the homeless senior Senator from Pennsylvania.

MR. CANNON AND THE SMITH BILL

VERY touching, too, would be a cartoon representing Mr. Cannon, of Illinois, and Mr. Clark, of Missouri, in the act of protesting against the Smith-Towner bill for the establishment of a Federal dictatorship over the local schools. *Arcades ambo*, ex-Speakers both, the one a Republican, the other a Democrat, each swept out of the chair on a wave of reform, and each returned *sine die* by loving constituents, these two Representatives have heard the chimes of Washington, noon-day chimes, of course, for many a year. Mr. Cannon took his first oath of office in 1873, and with one or two vacations, has been sheltered in the left wing of the Capital during every Congressional session since that time. Consequently, he is able to discern a legislative hawk from a hand-saw; his trained eye finds no good wheat, but only chaff, in

this brave show of "Federal cooperation with the States," and "Federal stimulation" in the matter of education. He knows perfectly well, as any man acquainted with the actual conduct of affairs at Washington must know, that what the Federal Government finances, the Federal Government controls, to the crossing or dotting of the last "t" or "i". And borrowing a page from the Democratic book, Mr. Cannon is now "viewing with alarm" the persistent efforts to intrude the Federal Government into concerns over which the States alone have jurisdiction. Discussing the Federal Vocational Rehabilitation bill, another "cooperative scheme," and the most socialistic piece of legislation ever brought to Washington, he said on October 16:

During this Congress, you are to bring in a bill here, to make the Commissioner of Education a cabinet member. God knows, if I had the power, I would have fewer cabinet positions than now, because they could be administered without duplication and at far less expense, and perform their duties by giving service more promptly than is now given . . . I agree with Mr. Speaker Clark that we have Cabinet officers enough. I am opposed to the creation of any more. Yet, I am informed that the next step is to create a department of education. The States are caring for education. A department of education located in Washington to boss the education of the whole country, would be injurious to education in the States. . .

Let us be honest with each other, leather and prunella. When you read this bill through [the vocational rehabilitation bill] read it clear through, and you will find that the commissioner of education, with his associates, living in Washington—you will find it so drawn that the whole thing is to be controlled and managed from Washington. . . . You had better leave these matters of caring for the citizens in the various States to the States. (*Congressional Record*, October 21, p. 7728).

With these remarks from the Sage of Danville, Illinois, the stage may be cleared for Mr. Clark, once of Kentucky, now a citizen of Missouri.

MR. CLARK DISCOURSES

AFTER speaking for some ten minutes, Mr. Clark lapsed into the homely and convincing language of the man in the street. "Every man in this House who has three ideas above a Hottentot," he said, "is devoting his thoughts to cutting down tax bills" instead of increasing them; and pursuing the principle that it is not the duty of the Federal Government to do for the States and for the citizen things that they should do for themselves, Mr. Clark continued:

Any man in this country, who will allow his children to grow up bow-legged ought to be put in the penitentiary or the insane asylum. It is easy to cure, and yet walking down the street yesterday, I saw a man, and the biggest hog in the State of Missouri could have run between his legs and never touched them at all. Bowlegs should be straightened, but I humbly submit that it is not Uncle Sam's duty. . . .

Why do not parents take care of that thing, instead of coming to the Congress of the United States to have bow-legs and other afflictions like that cured? We have got to cut down these appropriation bills. . . . Oh, they say, it will only cost a million; but that is a starter, that is the camel's nose under the tent, and you all know it—any of you that are fit to be here, know it. . . . There is a bill coming up that proposes to make a cabinet member of the Commissioner of Education, a secretary of education and I am against it. The first thing you know, they will have as many employees down there in that Bureau of Education as they have in the War Risk Bureau, with its 14,000 employees jostling each other around in each other's way. . . .

Whenever that bill comes in here to make a useless department out of the Bureau of Education, I am against it, and I will use every parliamentary means at my disposal to beat it. The United States Government cannot do everything; it is utterly impossible. The best thing for Congress to do would be to pass a resolution, directed to the States, advising them to resume their governmental functions (applause) and let us alone. . . . The milk in this coconut is to create a lot of nice new jobs. (*Congressional Record*, October 11, p. 7141).

The last few words are a cry that has been often raised in the present session of Congress. Thus, for instance, Mr. Echols, of West Virginia, said on October 17:

If some department should come to Congress, and ask an appropriation to construct a cold-storage plant in Hades or to regulate the affairs of paradise, . . . I am inclined to the opinion that it would be looked upon with some favor, providing such appropriation could be made the excuse for placing a few more employees on the Federal payroll. It occurs to me that with the Government running three and a half billion dollars short for the year, it is time to stop appropriations of money on the mere ground that they may be desirable, and might possibly, in some remote way, reduce the high cost of living, or help some cripple whom the Government is under no obligation whatever to take care of. (*Congressional Record*, October 20, p. 7657).

Incidentally, if Congress may do whatever seems desirable, what becomes of this Government of specified powers.

THE ABSOLUTE FEDERAL CONTROL

OF course, it was claimed on the floor of the House that this bill, like the Smith bill, would in no sense interfere with the right of the State to conduct courses as it saw fit. On October 14, the following conversation took place:

Mr. Fess: . . . I do not think this Congress wants to allow the Federal Government to step over into the States, and dictate what shall be done in the States. This would be done by the State Boards on approval of the Federal Government.

Mr. Johnson of Washington: It (the bill) says that it shall be under a general plan of supervision determined by the Federal Board, and it is either that or nothing, probably. If that is not the case, I should like to know.

Mr. Fess: No money will go from the Federal Treasury, unless the use of it is to be approved by the Federal Board, and this is by a general plan or provision.

Mr. Johnson of Washington: Then there will be no escape from what the Federal Board proposes; and we have been through that before.

Mr. Fess: The Federal Board will probably do something about the manner in which the administration of the appropriation in the State will take place, but it is wholly a matter of the States, with the approval of the Federal Board.

Mr. Johnson of Washington: The Federal Board telling the State what to do. (*Congressional Record*, October 14, p. 7272).

In the course of an earlier debate, this undeniable fact of Federal domination was brought out in the following colloquy:

Mr. Smith of Michigan: Does the State or the Federal Board prescribe the training that shall be given?

Mr. Fess: It must be done upon their approval.

Mr. Smith of Michigan: The approval of the Federal Board or of the State Board?

Mr. Fess: Upon the approval of the Federal Board. (*Congressional Record*, October 9, p. 7045).

And this really sums up all that is to be said on the subject. "Cooperation of the Federal Government" with the respective States, means in practice that the Federal Government dictates and the States obey, or get no money.

FEDERAL CONTROL OF THE CHILD-MIND

AS I have said, the *Congressional Record* is full of a number of things. But I must not miss my *et te*, Pater, and so submit as my final offering the peroration of a speech delivered by the Hon. John MacCrate, of New York:

I will not permit my vote on this bill to be used in the future as a bludgeon to batter me into support of a bill federalizing the educational systems of the entire nation.

No such argument, however, [stimulation, etc.] can be used for the adoption of any plan to centralize educational control in Washington. With the first settlers on this continent came the schoolmaster, and with the first clearing of the forest a place was provided for the education of childhood. Throughout our colonial history and throughout the formative period of our national life until today, appropriations for education have gone forward. We have our public schools and our private schools. Hundreds of millions of dollars are spent annually by municipal and State governments and by churches of all denomina-

tions, and by private individuals, to give the youth of the land free educational opportunities. Our fathers and mothers have submitted uncomplainingly to taxation, and have generously contributed to every style of school affording mental and moral development for their offspring. The time will never come when the people of this nation will permit the control of the intellect of childhood to be centered in a bureau at Washington, under the guise of a plan to "encourage the States". (*Congressional Record*, October 20, p. 7660).

I hope Mr. MacCrate is a true prophet, but the day which he abhors may soon dawn, unless we continue steadfast in our opposition to the Smith-Towner bill for the establishment of a Federal dictatorship in education. Have you as yet imparted your mind on this tremendously important subject to your Representative, and to the Senators from your State? Don't rest satisfied with the stereotyped reply sent out by some of these gentlemen, that the bill in no wise affects the right of the local community over its schools. Adopting, and perhaps adapting, the language of Mr. Cannon, request them to read the bill, "to read it through".

P. L. B.

SOCIOLOGY

Sin and the Social Worker

HE was no theorist, but a man who won his spurs on the field of social service many years ago. "If we are not to treat symptoms instead of diseases," he said, "we must train our social workers to know, first, that there is such a thing as sin, and next, that in some manner, proximate or remote, hidden or plain, all social evils are connected with sin. Of course, if you are content to call evil good, you will do away with much social disorder—for a time. Towards that we are now tending. To train the child in initiative and independence, we connive at his defiance of authority. To implant ideals of clean living, we give him access to knowledge, destructive, at a time when passion is strong and inhibition non-existent. And then, to cover the disorder that we have prompted, we advance the theory that, after all, right and wrong are purely subjective concepts."

NO MORAL STANDARDS

UNDOUBTEDLY, the most shocking symptom of present-day social decay is the lack, in some outwardly respectable quarters, almost absolute, of a decent standard of morality. Like those degenerate peoples of old, denounced by the prophet, we call that which is evil, good, and that which is good, evil. When vice creeps into the home, the downfall of civilization has begun. We rage against the demon rum, and his milder cousins, the demon cigarette and the demon currant wine. Rightly do we study the housing problem, the recreation problem, the minimum wage problem, the problem of reformatories; but some amongst us, who hold the place of leaders, trouble themselves very little, except perhaps to bless, those two fearful evils, divorce and race-suicide, which level what once was a home, to the moral muck and mire of a place of ill-repute. And when the churches, always excepting the Catholic Church, dare not condemn, and even sanction this filthiness, what high standard can we expect from our philanthropic societies, and our schools of social service?

We need not seek far for an example in point. Some weeks ago, the Protestant Episcopal Church met in triennial convention in the city of Detroit. A canon, long rightly held by some devout Episcopalians to be nothing less than an ecclesiastical approbation of licentiousness, again came up for discussion. Three years ago, the lay delegates defeated the wish of the clergy; by 1919 the clergy advanced so far in the science of morals, as to join with the laity to defeat a new canon forbidding this legalized adultery. In vain did Dr. Manning, whose zeal for the Divinity of Jesus Christ and the sanctity of marriage make him a marked figure in this Babel among the

churches, urge that "once married, married until death; this should be the ideal of the Church". In vain, too, did Mr. Justice Davis, of the New York Supreme Court, plead the fearful immorality necessarily infecting the community which permits divorce. The Protestant Episcopal Church, speaking through its clerical and lay delegates deliberately set itself on record, as refusing to abandon the immoral canon which permits the "remarriage" of divorced persons.

DIVORCE AND A CHURCH

THE spectacle of a layman, urging his ecclesiastical superiors to return to a decent standard of morality, is sad evidence of the glorious reform effected by that religious rebellion which refused to recognize the sacramental sanctity of Christian marriage. The argument of Justice Davis is reported in part by the *New York Tribune*:

This body does not legislate to make the clergy satisfied, but to advance the cause of law, morality and religion. It has been stated that the clergy felt comfortable under the sanction of the old canon. In my judgment, that is one of the arguments for its repeal.

Any judge who has had the trial of divorce cases will support me in this: there is more perjury, more subornation of perjury, and more collusion in divorce cases than in any other class of cases. Let me read you a few statistics. In the ten years from 1867 to 1876, inclusive, from the records available, and they are by no means complete, there were 122,121 divorce cases. From 1877 to 1886 there were 206,595, an increase of 69 per cent. I am speaking of the United States only. In the next decade there were 352,263 cases, an increase of 70 per cent. From 1897 to 1906, there were 393,000 cases, and, with only sufficient statistics for an estimate, I should say that there were 942,848 cases in the decade, including 1916. *The present canon is a recognition and an encouragement of the divorce evil.*

Supplementing this argument, Mr. Justice Davis showed that during the periods mentioned, "the population did not keep pace with the growth of the divorce evil; the population increase in those decades averaged twenty-five per cent, as against fifty-nine per cent, increase in the divorce cases." Nevertheless, clergy and laity joined to continue what the Justice rightly characterized as "a recognition and an encouragement of the divorce evil."

"STEPS TOWARDS SOCIAL REFORM"

PASSING from the Protestant Episcopal Church to the International Conference of Woman Physicians, held at the New York headquarters of the Young Women's Christian Association last week, we find that three evils, all striking directly at personal and civic purity, are recommended as "social reforms". As proposed by Miss Katherine Bement Davis, three steps must be taken if society is to evolve to a higher standard of morality. The first is recognition by society of paternity in temporary unions; the second, revision of marriage and divorce laws, so that legal separation may be obtained without the usual scandal, publicity, or stigma, and the last—for it is hard to go lower—dissemination of information on birth control. Not to be outdone by Miss Davis, Dr. Anna Moutet, of Lyons, France, insisted upon the removal of all censure from the unmarried mother.

These, and similar proposals, are common; yet I think that all decent-minded men and women will agree that no words can fitly characterize the moral rotteness which they directly produce. No one, it seems to me, who has pondered on that most touchingly beautiful story of the girl whose sin was great, but whose love was greater, or who has pictured to himself the sinful woman in the dust at the feet of Jesus, will be the first, or the last, either, to cast a stone at the unfortunate, who in sinning against her womanly dignity has offended God and society alike. But this restraint does not mean approbation; it does not mean that we reverence sin, or hold her most worthy who has made herself an instrument of sin. It can never mean that, so long as we are human beings, and not mere beasts.

MOTHERHOOD

HERE is the sweetness, the sanctity of stainless motherhood. A human creature seems to share God's creative power. On her dear breast, is cradled a little one whom she loves more than life itself. Her protecting arms will enfold God's earthly images; from her pure heart they will learn those lessons which no man, however exalted, but only a mother can teach, and imbibe those principles which will make them strong, clean-minded, patriotic men and women, destined to be citizens in the Kingdom of God. Each little one, as it comes to her, she welcomes as a new gift from God, for the mother-love in the hearts of good women only increases as it gives. Her children rise up and call her blessed. To them she has been the visible manifestation of God's love, God's mercy, God's generosity.

Contrast this glory for time and eternity, with the fortuitous maternity of the wanton, who counts it her sole misfortune that she has not been able to pervert the laws of nature, or to commit child-murder.

Pity, yes, and mercy, too, even as we hope for mercy for our own transgressions. But God forbid that we should ever fall so low as to discern no difference between her and our mothers.

PAUL L. BLAKELY, S. J.

NOTE AND COMMENT

Resolutions of Catholic Trade Unions

A CONGRESS of Canadian Catholic trade unions was recently held at Three Rivers, in the Province of Quebec. It disclosed the rapid growth of these organizations within recent times and the perfect harmony existing among them. The resolutions drawn up strongly advocate the various measures of industrial welfare. They urgently recommend, in the interest of social order and of a better cooperation among the various classes, the substitution of free conciliation and arbitration for the present-day strikes "which unhappily have become too frequent." Both parties are to be equally represented on the board of arbitration, and its decision is to be final. Of particular interest is their rejection of the principle of a universal eight-hour day. The resolution, as given in *Le Devoir* of Montreal, reads:

The convention voices the opinion that all measures tending to prescribe a determined number of hours for the legal working-day in all industries is arbitrary, unwise and inopportune. It believes and maintains that the length of the working-day should be such as to assure the worker a reasonable allowance of time to repair his physical strength, to fulfil his duties as husband, head of the family, citizen, and member of the Church, and finally to satisfy the obvious demands made upon him by commerce, industry and financial considerations.

The principle of the Catholic trade unionists is that the length of the working-day should depend upon the occupation in which the respective laborers are engaged. Some are but little fatiguing and not in the least injurious to health, while others are exceedingly straining and carried on amid depressing conditions. Hence some trades can readily admit of more than eight hours, while others demand less. The congress, therefore, agreed that the different trades can best determine their own needs in this matter. Shorter hours and higher pay, the report adds in a true Christian spirit, may not be demanded without regard for the welfare of our neighbor.

Demanding the Impossible in Industry

A CONTRIBUTOR, who is certainly not a capitalist nor in league with capitalists, includes in his letter some incidental remarks which are worth quoting. They show that we have come to a straining point where something must yield or

Under-production and exaggerated wages are an economic impossibility, even though capital be drained of its last penny. Money must simply lose its value and a Russian chaos ensue. The writer says:

In Chicago the teamsters are striking. The arbitration board that examined the demands found the wages so high that some of the lawyers on the board suggested that they might become teamsters. Milk-drivers get fifty-six dollars a week, plus commissions, giving them up to eighty dollars per week. The milk-truck drivers get from eighty up. And yet they are not satisfied! And with the exorbitant demands they are getting addle-pated. For instance, Chicago had a recent case of a workman who bought a house with a recently finished porch which had not been painted. He set about to paint it. But the unions came forth, beat him and demanded that he employ union labor for the job, as painting belongs to a union man. A house-maid washing windows was stopped with the information that there are union window-washers for that job. They are getting twenty cents per window. And the work that is done! hardly half as much as a few years ago in the same hours. I saw the other day a brief compilation of a lumber company in Kansas City that turned out 75,000 feet a day three years ago. They still have the same number of people, pay them more, but turn out only 45,000 feet a day. A cement company had to go into bankruptcy, as it was unable to turn out work bid for on the basis of production a year ago. The company has 300 men more than a year ago and yet it produces less than formerly. Question: Is the laborer giving a fair return for the wages he receives?

It is time that the true economic facts be presented to the rank and file by competent labor leaders and official labor organs. We have come to our present pass through the Socialist exaggerations, cunningly spread among the workingmen, which have contemplated precisely such a situation. It has all been made possible, in the first instance, by the robber profits of a class of capitalists who have given the incentive to these developments.

Strikes and Rumors of Strikes

STRIKES of gigantic size have followed each other with startling rapidity. Local labor struggles of enormous proportion, that under normal circumstances would create the most wide-spread national comment, hardly attract the general attention. In New York alone, in a single issue of the local press, we are told of 30,000 laundry workers who have just renewed their decision to remain on strike until every demand is granted them; 22,000 longshoremen declared themselves on a "vacation" which is to end in a "real general strike" if the companies do not send a committee to negotiate with the men; the same night the drug clerks in 3,700 pharmacies in Greater New York are to vote on a strike to obtain their demands for an eight-hour day, the closed shop and a thirty-five per cent increase in wages; the strike of the pressmen continues and countless other labor troubles are perplexing the Gothamite and driving up the high cost of living. Similar conditions exist elsewhere. In the meantime the great national steel strike drags into its sixth week and the dark menace of a coal strike, that would prove a national calamity, rises above the horizon to absorb the universal attention. The demand is for a sixty per cent. increase in wages, a six-hour day and a five-day week. An agreement made, with the sanction of the United States Fuel Administration, is to be abrogated. The same regardlessness for the most binding contracts has been shown in other instances, which if extended to the rest of our actions would reduce us to a stage of savagery. Under the circumstances described by President Wilson in his message upon this subject the strike, called for November 1, is declared not only unjustifiable, but unlawful. The action, as he points out, has been taken without any vote on the specific propositions by the individual miners, an almost unprecedented proceeding. Should the strike orders not be recalled, he considers it the duty for the Government to act: "These matters with which we now deal touch not only the wel-

fare of a class, but vitally concern the well-being, the comfort and the very life of all the people." Within the unions themselves difficulties are constantly created by Socialist elements and rebel unions act in defiance of their central organizations.

Public and Private Schools Again

IN a letter to the Troy Times answering the absurd criticism of private schools made by Dr. F. E. Spaulding before the Troy meeting of New York State school superintendents, the Rev. Joseph Dunne quotes the following exceedingly interesting statistics from the New York State *Educational Journal* for July, 1918:

The statistics of regents' examinations in the report for January and June, 1916 and 1917, is an interesting compilation. We have arranged the schools of the state according to the per cent of papers written and accepted in 1916. This is not a perfect test, of course. Some schools had 12,000 papers written; the school that stands highest had only twelve written, and it is easier to get twelve papers accepted than 12,000. Then a school aiming to stand high by this test might debar doubtful pupils who, after all, had a chance, while another might consider the pupil first and admit him almost helplessly. But on the whole the test is a pretty fair one.

The academies vary greatly, with the Catholic institutions strongly in the lead:

Highest: Marymount, Tarrytown, 93.8 per cent.; Mary Immaculate, Ossining, 91.7 per cent.; St. Ann's, Hornell, 90.7 per cent.; St. Patrick's, Watervliet, 90 per cent.

Above 85 per cent.: Cathedral, Albany; St. Elizabeth's, Allegany; St. Patrick's, Oswego; St. Anthony's, Syracuse; Immaculate Heart, Watertown; Sacred Heart, New York.

83.5 per cent.: St. Patrick's, Catskill; Ursuline, New York; St. Francis de Sales, Geneva.

Then comes the first non-Catholic academy: Collegiate Institute, New York, 83.3 per cent.

Similar statistics, though less striking than these, might be quoted in abundance. It is rather hard to see, therefore, how private schools are inferior to public schools.

November Intention of the Sacred Heart League

OWING to the strike of the New York printers it has not been possible for the central office of the Apostleship of Prayer to send out either its leaflets of the League of the Sacred Heart for November or the issue of the *Messenger* for this same month. The general intention recommended by the Holy Father for November is "The League in schools, colleges and seminaries." The following explanation has been prepared by the League officials:

We are invited by the Holy Father this month to pray for the establishment and progress of the League of the Sacred Heart in all the educational institutions of the world. The League must thrive in every school, and every academy and every college and every seminary. It is not hard to see what a powerful influence for the welfare of students the Apostleship of Prayer may become.

The first lesson of the Apostleship of Prayer is a lesson of devotion to the interests of the Sacred Heart. Its aim is apostolic, namely, to help the salvation of others, and by the *Morning Offering* it brings about the consecration of our whole being to apostolic purposes. The repetition of this prayer forms the habit of thinking of the Church's needs.

Those boys and girls who are chosen and trained to act as Promoters will soon be filled with the fire of zeal and become fitted to play the part of leaders in after-life. Besides the cultivation of a spirit of zeal the League affords abundant opportunity for the spiritual formation of its members.

Hence, it ought to be our earnest wish that the League of the Sacred Heart may flourish in all educational establishments, and especially in the seminary where young men are being trained for the priesthood. Let us, therefore, ask of the Sacred Heart that there may be no school, no academy, no college and no seminary in which the Apostleship of Prayer will not be properly established and exercise its benign influence.

It would be difficult to overestimate the influence of the League of the Sacred Heart in our educational institutions.